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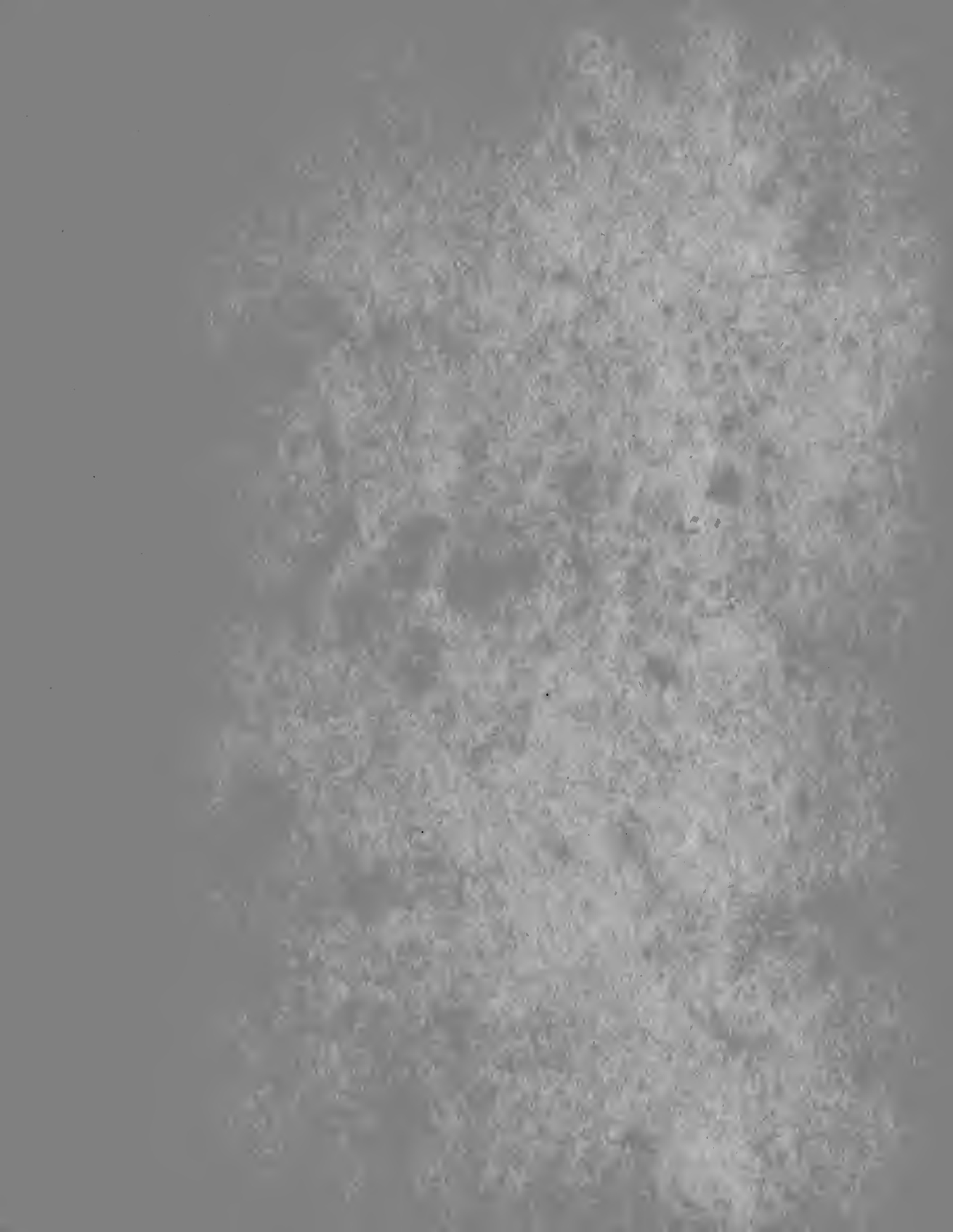
Thayer, Thomas

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# An Excellent and best Approoued Treatise of the Plague.

CONTAINING,  
The Nature, Signes, and accidents of the  
same. With the certaine and absolute cure of the  
Feuers, Botches, and Carbuncles, that Raigne in these  
times; and about all things, most singular experiments in the same:  
Gathered by the obseruations of diuers worthy Travilers, and  
selected out of the best learned Physitions in this age.

*Likewise is taught, the true and perfect cure of the  
Plague, with secret and vnknowne Preserua-  
tiues against all infection; and how so withstand the  
most dangerous accidents, which may happen  
in this fearefull Contagious time.*

*Thompson, Thomas*  
**Generall Rules of life to be obserued by all  
men this Plague time.**

**Directions for the Commons, Country-men and Strangers  
that be necessitated to come into the City.**

*A Discouery of what bodies are most apt and soonest to  
be Infected.*

**The signes that signifie a person to be infected with the  
Pestilence, and how to preuent insuing danger.**

**Lastly, most approoued aduertisments to preserue  
such as be in health, from the Infection, and to pre-  
uent the contagious Ayre.**

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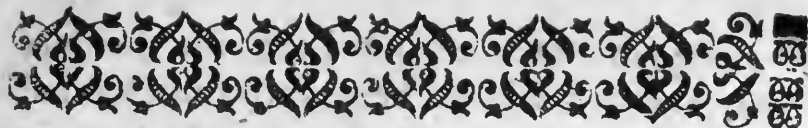
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# TO THE RIGHT

HONORABLE JOHN GORE,

Lord Maior of the Renowned City of *London*, and

to the Right Worshipfull the Sheriffes; and also

to all the Right Worshipfull, the Aldermen their

Brethren, *Thomas Thayre* wisheth all Spirituall and

Temporall blessings from the Lord in this life,

*and in the life to come Eternall saluation,*

*through Christ Iesu our onely*

*Sauour.*



Onsidering with my selfe, Right  
Honorable, and Right Wor ship-  
full, that nothing is more necessa-  
ry nor more desired in the time of  
dangerous sicknesse and perill of  
death, then to present vnto the  
person so standing, the meanes to

preferue him from the violence of the same, and to  
restore the sicke from imminent perill of death, vn-  
to his former estate of health; and perceiuing right  
Honorable, that no man had as yet written any  
treatise wherein was contayned such speciall and  
excellent medicines, that might be able to resist  
and also cure this dangerous and contagious sick-  
nesse; and likewile to giue sufficient instruction and  
direction vnto the Inhabitants of this City, for  
their preferuation in this infectious time: I was

## *The Epistle*

mooued in conscience (my Lord) for the duty I owe, and for the loue I beare vnto this Honorable city, to cōmunicate vnto them such preseruatiues, as are, through Gods grace, giuen vnto them able to resist and defend from infection of this sicknesse all such as vse them. And also I haue set down most excellent and approoued medicines, such as I haue practised and approoued vnto the great vilitie of many, being able, through Gods mercy, speedily to cure the most and greatest part of all such as shall be infected within this sicknesse, being vsed in time, before the sicknesse hath vtterly ouercome nature.

And although my insufficiency to Write any publique matter, perswaded me to relinquish my intended purpose in publishing this treatise, I being the meanest of so many in this Land, and vnable to write any plausible stile; yet the truth and plainnes of the matter, the excellency of the medicines, & the vtility that many should find thereby, being vsed, ouercame that doubt of minde, and animated me to proceede in my intended purpose; not doubting, but assuredly trusting in the Lord, from whom commeth all health, that this beeing vsed many shall bee preserued, and cured thereby, to Gods glory and our comfort, hee it is on whom we must depend. The Lord hath created medicine of the earth, and giuen great vertue vnto Trees, hearbs, gums, stones, and minerals, and all for the helpe of his people in the time of their sicknes. God make vs thankfull vnto him for them, and giue vs  
grace

## *Dedicatory.*

grace, to be warned by others punishment, and to use thankfully and diligently, the good meanes for our health, and then I trust assuredly that the Lord will blesse our indeauours, vnto his glory, and our health and comfort. And for as much as I haue written this treatise chiefly in respect of the citty, I haue presumed to dedicate the same vnto your Honor, and vnto the Worshipfull the Sheriffes & Aldermen your brethren, as a pledge of my loue and humble duty towards you, which if it shall please you to accept in good hart, and vouchsafe to patronize my indeauours, I doubt not but that many shall finde the benefit thereof to Gods glory and their gteat comfort, and I shall be encouraged some other time, as occasion shall be offered, to performe a worke no lesse needfull: Thus beseeching the Almighty to blesse your Honor, and the right Worshipfull your brethren, with all happinesse your hearts can desire, I humbly take my leaue.

*Your Honors, and Worships  
to command,*

THOMAS THAYRE.

T

THOMAS  
MAYES

TO

III



To the Louing Reader, grace and  
Health from the Lord.

**A**lling vnto minde (*Curteous Reader*)  
the saying of Tully, Non nobis solum  
nati sumus, &c. We are not borne vnto  
our selues alone, but wee owe a duty and  
seruice vnto our Country, our Parents  
and our friends, and considering with my selfe vnto  
my griefe, the sicknesse the which it hath pleased God  
to visite vs withall, is greatly increased, disperſing it  
ſelfe into many places of this City to the griefe of ma-  
ny: I hauing duly conſidered thereof, thought it my  
duty to vſe the ſmall Talent that the Lord hath lent  
me vnto his glory, and the good of my brethren: which  
mooued me to write this Treatiſe ſhewing the cauſes of  
the Peſtilence: The meanes to preſerue vs from the  
infection of this Contagious ſickneſſe; and the way  
and methode to cure ſuch as ſhall bee infected there-  
with, vſing the remedy in time; I meane in the begin-  
ning of the ſickneſſe, before nature be ouercome, ob-  
ſeruing the order of this Booke. And for as much as  
this is Gods viſitation for our iniquity, we muſt there-  
fore firſt flye vnto him with contrite hearts, fixing our  
whole truſt in his mercy; and then wee muſt withall  
diligence and thankfulneſſe of heart, vſe the good  
meanes

## To the Reader.

meanes that the Lord hath ordained for our health. For to neglect the meanes, is to contemne Gods gifts, and we make our selues guilty of our owne death, and before God we are no better then murderers, because we haue despised the meanes of our helpe that he hath ordayned for vs. But I trust there are none so wilful and obstinate in this City. This Treatise (gentle Reader) I haue penned, and present vnto thee, plaine and simple, barren of eloquence and filed phrase to delight thee: yet herein is containned most excellent and approoued remedies, and as effectuell for the curing of this sicknesse, as are, or haue beene knowne. Use them in Gods name, and doe not trust vnto light and trifling medicines, considering the strength and danger of this sicknesse; These haue power and vertue, through Gods grace, to expulse and speedily to cure this infectious sicknesse, and for preserving a person from infection I haue set downe many preseruatiues. And for curing the sicknesse I haue set downe foure principal medicines, and three others of lesse strength to be used when the asorenamed cannot bee had. All which you may haue ready or speedily made at euery good Apothecaries.

Use them I counsell thee in the beginning of this sicknesse, for delay breedeth danger; and death commonly followeth, and medicine comes too late when nature is overcome by the sicknesse. And for as much as I haue written this Treatise for the benefit of all men in generall, that thinke good to use it, and haue done it in loue and good wilt, so I hope the well disposed will censure it. And no godly and vertuous minded

## To the Reader.

ded Phisition wilbe herewith offended, or enuy my endeauours, considering it is for the benefit and helpe of many in this or such like dangerous time, wherein many perish for want of counsell and helpe in their sicknesse, at the beginning thereof. And where any o-  
uer sight or defect hath passed in my Booke, as I doubt not but that there are some, hauing so short time, and so little opportunity to ouerlook it, I desire the learned Reader to correct and amend the same; and in so doing I shall be vnto him beholding. And so now taking my leaue, I beseech God of his great mercy to blesse the meanes that we shall vse for our health, vnto the honor glory praise of his Holy name, and vnto our health and comfort. Farewell Iuly the twentieth.

*Non quero quod mihi utile est, sed multis.*

Thine in all Friendly loue  
and good will:

**Thomas Thayre.**

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# A Treatise of the Pestilence : wherein is shewed all the causes thereof, with most assured preferuatives against all infection.



His contagious sicknes which is generally called the Plague or Pestilence, is no other thing then a corrupt and venomous aire, deadly enemy vnto the vitall spirits : most commonly bringing death and dissolution vnto the bodie, except with speed good remedy be vsed. I meane not that the aire of it selfe is a very poyson, for then conse-

What the  
Plague is.  
*Aerem vitiatum  
ac putridum.*

quently all persons (for the most part) that liue within the aire so corrupted, should be infected, and few or none escape the danger thereof, but my meaning is, that the aire hath in it selfe a venomous qualitie, by reason whereof those bodies wherein there is *Cacochymia*, corrupt & superfluous humours abounding, are apt & lightly infected, those humours being of themselves inclined and disposed vnto putrification. Now I will proceede to shew the causes of this dangerous sicknesse, and also the cure thereof.

Now hauing briefly defined what the Pestilence is, I will (God assisting me) prosecute my intended purpose. First, in shewing all the causes thereof, and the cure, and remedie for euerie cause.

Entring into due consideration of the causes of the Pestilence that now raigneth, Christian Reader, I finde there are three causes thereof.

The first and chiefe is siane.

The second is the corruption of the aire.

The third and last cause, is the euill disposition of the bodie,

Sometimes  
the aire is corrupted by  
naturall causes,  
and sometimes  
by euill spirits  
commanded  
by God.

bred by euill diet, and the abuse of things called *Nes non naturales*, things not naturall, not so called, for that they are against nature, but because through the abuse of them nature is debilitated, corrupted, and oftentimes vtterly destroyed.

The first cause. The first cause, I say, is siene, The holy Scriptures sufficiently proueth the same, and giueth many examples how the Lord oftentimes punisheth his people for their sinne and impietie of life with the Pestilence. Reade the 14. chapter of the booke of *Numbers*, and the 11. and 12. verses: where the Lord speaking vnto *Moses*, saying: *How long will this people prouoke me? and how long will it be ere they beleue me, for all the signes I haue shewed among them? I will smite them with the pestilence, and will destroy them, and will make thee a greater and mightier nation then they.*

Numb. 14. 11.  
12.

Why doth the Lord here threaten the children of Israel chosen, to strike them with Pestilence? the reason is shewed in the same chapter: *because (saith he) they haue murmured against me, and haue rebelled, not keeping nor obseruing my lawes.* And as the Lord spake vnto the children of Israel by *Moses*, so speaketh he vnto vs dayly by his ministers and preachers of his word.

Deut. 28. 1. 2.  
3. 4.

Also reade *Deuteronomy* the 28. chap. 1. 2. 3. and 4. verses, and there you shall see the blessings that the Lord promiseth vnto them, that walke in his wayes and keepe his Commandements: And it followeth in the same chapter: *But if thou wilt not obey the voyce of the Lord thy God, and keepe and doe his commandements: The Lord shall make the pestilence to cleaue vnto thee.* And many more curses he pronounceth against them that continue in their sin and iniquitie of life. And further, *The Lord shall smite thee with a consumption, and with a feuer, and with a burning ague, and so forth.* This spake the Lord vnto the children of Israel his people, and this speaketh the Lord dayly vnto vs: but wee are slow to repentance and amendment of life.)

Leuit. 26. 21.

Reade *Leuiticus* the 26. chap. and the 21. verse. *And if you walke stubbornely against me (saith the Lord) and will not obey my word, I will bring seuen times more plague upon you, according*



ding vnto your finnes. And in the third verse following he saith *I will send the pestilence among you, and you shall be deliuered* Vers. 3.  
*into the hands of your enemies.* This spake the Lord vnto the inhabitants of Ierusalem, and this speaketh he vnto vs oftentimes by his Ministers, whome wee ought with all reuerence to heare, and with all diligence to follow. Many more places could I cite and inferre out of the sacred Scriptures, to proue sinne to be a cause of the Pestilence, and sometime the onely cause thereof: example in *Dauid*: example in *Pharao*, and diuers other, which for prolixitie I omit, hoping this may suffice to proue sinne to be a cause of the Pestilence, which is indeede as a messenger or executioner sometimes of Gods iustice. Manie and great plagues hath this our land tasted of in times past, and it is not yet ten yeares since this Citie of *London* was visited and afflicted with this sicknesse, dispersing it selfe into diuers and many places of this land, cutting off and taking away a great multitude of people: and I doubt not but sinne was a great cause thereof. O that man would therefore remember the inconstancie and frailtie of this life! And consider the ende of his creation was, to serue and glorifie God: but wee daily dishonour him by committing of sinne, and not giuing vnto him that honor and seruice that is due vnto the Lord: But placing all our affections vpon the vaine delights and inconstant pleasures of this alluring and deceitfull world, which do as it were bewitch vs, and withdraw vs from that Christian care that we ought to haue of our saluation, abusing Gods mercie and long sufferance with our delayes and procrastination to turne vnto him, being miserably deluded by Sathan, and intised by the glittering shewes of this world, to the loue thereof; and God knowes how soone wee must leaue it. I pray God infuse his grace and holy Spirit into our hearts, that sinne may bee mortified in vs, and that it may worke in vs a reformation and amendment of life; and that we may henceforth walke in this our short pilgrimage, as Christians and seruants of the Lord, seruing him in all holinesse and pietie of life, contemning the vaine pleasures of this fraudulent world, which are but snares to intrapour soules, and the baiter of Sathan to draw vs vnto

destruction: then shall we not neede to feare death; but say with S. Paul, *Mors mihi lucrum*, Death vnto me is gaine, saith he: so it is indeed vnto all the godly: but vnto the wicked it is an entrance into a continuall and eternall punishment: from the which Christ that hath died for vs, deliuer vs. Amen.

Now hauing shewed sin to be one cause of the Pestilence, and sometimes the onely cause, when it pleaseth God to punish the impletie of his people, vsing it as the executioner of his wrath: it followeth that I shew the other causes, whereof the Pestilence may arise. The second cause is the corruption of the aire.

Galen. de diff.  
Februm cap. 8.  
Hippocrat. de  
flatibus.

The 2. cause is  
the corruption  
of the aire.

The third  
cause is the e-  
uill disposition  
of the body.

Galen the most excellent & famous Phisition in his booke *de Differentijs Februm*, saith, there be two causes of the Pestilence: *Vnam, aerem vitiatum ac putrium: alteram humores corporis vitioso vitu collectos, & ad putrescendum paratos*; The one cause is (saith he) an infected, corrupted & putrified aire: the other cause is, euill and superfluous humors gathered in the bodie through naughty and corrupt diet, which humors be apt and ready to putrefaction. And this is most true, and not onely the opinion of Galen and Hippocrates, the Fathers and princes of phisick, but of all the learned and iudiciall Phisitions of latter time, and at this day. Now let vs consider how, and by what meanes the aire may be corrupted and altered from his whole, some qualitie vnto a venemous disposition. Entering into due consideration thereof, I finde many causes that may corrupt the aire, all which I will compose or include in these two.

The first cause whereby the aire may be corrupted, is through the vnwholesome influence of the planets; who by their malicious disposition, qualitie, and operations, distemper alter and corrupt the aire, making it vnwholesome vnto humane nature.

When the temperature of the aire is changed from his naturall estate, to immoderate heate and moisture, then it corrupteth and putrifieth, and ingendreth the Pestilence. I omit to write what I haue read concerning the alterations and mutations, that are sometimes caused by the superior bodies or planets here below vpon the earth; for vnto the learned it were superfluous, & vnto the vulgar or common sort, it would rather breed

Note.

Gal. de diff. fe-  
brum lib. 1.  
cap. 5.

breede admiration then credit; but this euery man is vnderstand, *Deum regit Asira*, God rules the starres, and yet I doubt not, but through the Eclipses, Exaltation, Coniunctions, and aspects of the Planets, the aire may be corrupted, and made vnwholsome sometimes, in somuch that diuers griefes are bred thereby.

The second cause, whereby the aire may be corrupted, is a venomous euaporation arising from the earth: as from fennes, moores, standing muddy waters, and stinking ditches and priuies, or some dead bodies vnburied, stinking channels and m xones, and multitudes of people liuing in small and little roome, and vncleanely kept; all these are causes and meanes whereby the aire may be corrupted.

The second cause of the pestilence. Rotten exhalations may corrupt the aire. The aire that commeth frō such stinking places corrupt the blood. The third cause of the pestilence is the euill disposition of the body.

The third cause of the pestilence, is the euill disposition of the body, which is bred by euill dyet, the body being repleat with corrupt and superfluous humors, which humors be ready to putrifie and rot vpon any light occasion, and when such a person doth but receiue into his body by inspiration, the corrupted and infectious aire, he is therewith by and by infected, his body being disposed thereunto through superfluous and corrupt humors abounding, whereas contrarywise a body of a good disposition, I meane a body free from grosse, corrupt, and superfluous humours, is not easily or lightly infected. because there is not that matter for the infectious ayre to worke vpon. And againe, nature is more strong to repell the infectious or corrupted ayre, if it be receiued, and this is the cause why one person is rather infected then another, namely, the disposition of the body.

Why one person is infected more then another.

Now hauing shewed all the causes of the pestilence, I will (God assisting me) set downe the cure and remedy for euery cause, which causes being taken away, the effect which is the sicknesse, must needes cease.

The first cause, I say, is sinne, and this ought first to be taken away, and then I dare vndertake (by Gods assistance) my corporall medicines shall soone stay this furious sicknesse. Sin is a sicknesse of the soule, the cure thereof doth consist in these two points, The first, is true, hearty, and faithfull repentance, with a

*causa egritudinis peccatum est*

## 6 Preseruatiues against the sicknesse,

contrition of heart confessing thy sinnes vnto the Lord, with faithfull prayer vnto Christ Iesu, that it will please him to be an aduocate and mediator vnto the Lord for the forgiveness of thy sinnes. Do this, and thou shalt finde God mercifull. he is readier to forgive then we to aske forgiveness of him, he would not the death of a sinner, but with all mercy, patience & long suffering waiteth & expecteth our conuersion to him.

The second poynt, is newnesse of life; for what shal it auaille vs to haue forgiveness of our sinnes, if we fall into the same againe, and walke in our former euillnesse of life? this will but increase Gods wrath and indignation against vs, and exasperate him to punish our impiety of life with all severity, Therefore I counsaile thee, as thou tendrest the saluation of thy soule, flye from euill, and do the thing that is right, walke vprightly before him in newnesse and holinesse of life: for the Lord seeth all thy wayes, and knoweth the thought of thy heart long before. Remember thy time here is but short, and death will summon thee (thou knowest not how soone) to giue an account how thou hast spent thy time, and vsed the talent that the Lord hath lent thee heere on earth. Then shalt thou stand before the tribunal seat of the Almighty and iust Iudge, where all thy whole life shall be layd open, and all thy actions, and thoughts of thy heart made manifest and knowne. Then happy and ten times happy are they, vnto whom the Lord shall say, *Come yee blessed of my Father, receiue ye the Kingdom prepared for you before the beginning of the world.* But now vnhappy, and in what miserable estate are they, vnto whom the Lord shall say, *Go you cursed into eternall darknesse, a place of punishment appoynted for you: where there is horror, weeping and gnashing of teeth.* This is the place appoynted for the vngodly worldlings that walow and continue in their sinne, neglecting the seruice of the Lord, for which end they were created. Consider this (good Christian Reader) and defer no time to turne vnto the Lord, for this life of ours is frayle, vnconstant, and very vncertaine. We haue examples daily before our eyes of the vncertainty thereof, too day a man too morrow none, *Homo natus Muliere paucorum dierum est, & repletur inquietudine,* sayth Iob, *Man that is borne*

Remember  
this whilst  
thou liuest  
here.

is borne of a woman his dayes are few, and is full of misery.

For thy further instruction, I refer thee vnto the godly and learned Diuines, heare them: for they are the messengers and ministers of the Lord, appointed to teach his people, and in me it might be noted for a presumption, to take vpon me the office of another man, hauing in this point more neede to bee taught my selfe, then able to instruct others. The cure of the soue belongeth to them, and the cure of the body to me. I will now hasten vnto the second cause, which is the corruption of the aire.

I haue sued before all the causes that may corrupt the aire, it followeth now that I teach the correction, purging and eltering of the aire corrupted, which is the second cause of the pestilence.

And first I would counsell you, that all streetes, lanes, and allies be kept cleane and sweet, as possible may bee, not suffering the filth and sweepings to lie on heapes, as it doth, especially in the suburbs but to be carried away more speedily, for the vncleane keeping of the streetes, yeelding as it doth noisome and vnfauory smells, is a meanes, to increase the corruption of the aire, and giueth great strength vnto the pestilence.

Observations.

Also, that all the ponds, pooles, and ditches about the Citty, if they yeeld any stinking and noysome smells, that they bee scoured and cleansed, for there ariseth from them an euill and vnwholesome aire, which furthereth the corruption of the aire, and worse will do in hotter weather.

Also that you suffer no mixsons to be made so neere vnto the Citty as they are, but to bee carried farre off, neither any dead carion to lye vnburied, as I haue scene, but to bee carried forth and buried deepe.

Also, that euery Euening you make small and light fires, with Oken wood, in those streetes where the infection is, either two or three fires, according vnto the length of the streete or place infected, the wood being consumed, cast in some stickes of lupiter, and therewithall, two, three or foure rowles of perfected, & good fume that I haue set downe in my booke, which in all I would wish were vsed through the whole Citty in  
your

It were good that fires were made in the streetes of all the parishes in-  
perfectd, & good



## 8 *Preseruatiues against the sicknesse,*

your chambers and houses, cast in vpon some coales in a chafingdish or fuming pot, in the Morning and Euening. This fumigation hath a most excellent & singular propertie, to purge and alter a corrupt and vnwholsome aire.

But peraduenture some men for want of Iudgement, will thinke this my direction ouer curious & of small validiry: but I do and will affirme, that the vse thereof is very requisite, & of great force & vtility, & the best meanes for the purging & altering the euill qualitie of the aire, that is knowne vnto man.

This fumigation is to be vsed where the infection is, in the euening, and also in the morning; and is of great force for the purging of the aire, and altering the euill qualitie thereof: which I wish were dayly vsed through the Citty, in their houses and chambers, for the excellent vertue thereof.

*R. Storax, Calamint, Labdanum, Cypresse-wood, Myrrhe, Benjamin, Yellow Sanders, Ireos, red Rose-leaves, Flowers of Nenuphar one ounce; liquid Storax one ounce, Cloues one ounce, Turpentine one ounce, Withy cole five ounces, Rose-water as much as will be sufficient to make them up in trochis, & let them be two drams in weight.*

The wood being consumed, cast in some stickes of Iuniper, and after it cast in two or three of these trochis, which will yeeld a comfortable smell and purge the aire.

Another more sweet and delectable for the better sort, to vse in their houses and chambers dayly.

*R. Storax, Calamint, Labdanum, Cypresse-wood, Frankencense, Benjamin, of each of them halfe an ounce; red Rose-leaves dried, yellow Sanders, of each two drams; Cinamon, Cloues, wood of Aloes, of each of them one dram; flowers of Nenuphar one dram; liquid Storax halfe an ounce, gum Dragagant two drams, and muske six Graines. Withy cole three ounces, Rose-Water as much as will suffice to make it up in Trochis.*

This I would counsell gentlemen & cirizens to vse dayly in their houses & chambers, for the excellent operation it hath.

Also

Also it is good for want of these, to burne in your houses and chambers Iuniper, Frankincense, Storax, Bay-leaues, Maricrum, Rosemetie, Lauenjer, and such like.

Now hauing shewed the remedies for the two first causes; it followeth, that I teach the cure of the third and last cause, which is the euill disposition of the bodie, through superfluous, corrupt, and euill humours abounding. Here is the cause, and these corrupt and superfluous humours must bee taken away before the bodie can be in any good estate of health. And this is the reason that diuerse persons living together in one aire, that one is infected and not another, namely the disposition of the body: for those naughtie, corrupt, and superfluous humours are of themselves apt and disposed vnto putrefaction, and if it so chance that they doe putrifie of themselves, then there arise dangerous feuers, according to the nature of the humour that corrupteth. As for example. If choler do putrifie within the vessels, it ingendreth *febris ardens* or *febris canson*, a hot and a dangerous feuer, working his malice in the concauitie of the liuer and lunges about the heart, & except remedie be administred the person dieth. And so when any of the other humors do putrefie, there spring feauers, according vnto their nature, as the learned know. Now such bodies (I say) where-  
in there is such superfluous humours abounding, in the time of any infection, receiuing into their bodies the corrupt and  
venomous aire, are thereby infected: And these humors turned  
not onely into putrefaction, but into a venomous bualitie, by  
the operation of the infectious aire. Whereas in bodies voide  
and free from such superfluous humors, there the infectious  
aire hath not such matter to worke vpon: And againe, nature is  
more strong and forcible to resist and expell a corrupt and infectious  
aire although receiued.

What persons  
are apt to be  
infected.

Here the reason is apparant why one person is infected and not another. And very needfull it is especially in this time of sicknesse, that this euill disposition of the bodie be taken away and amended, by purging and euacuating of the peccant humors. For which purpose I will set downe a very excellent and approued potion, which purgeth the blood and disburdeneth

Yet it were  
good to take  
counsell of  
some Doctor.

the body of superfluous humors both choler, flegme, and melancholic, opening attracting and evacuating the corrupt and vitious humors of the body, to the great comfort, help & ease of those that vse it with discretion, as I shall direct them: the making or composition whereof I haue here set downe.

But first taking this sirrup three mornings before you purge, two spoonefulls euery morning, fasting after it two or three houres, and vse your accustomed dyet as before.

To prepare  
the body.

R. Oximell two ounces, sir. de quinque radicibus two ounces, misce.

The potion  
purging.

R. Good Rubarb two drammes, spicknard six graines, Sene halfe an ounce, Fenill seede, and Annisseede of each halfe a dram, flowers of Borage and Buglosse, of each halfe a little handfull; Water and Endiue and Fumitarie of each of them five ounces, and so make your infusion.

What is to be  
observed in  
the taking of  
this potion.

Let this infusion be made in some earthen stuepot close couered and pasted that no breath or vapor goe forth, and let it stand seuen or eight houres vpon some imbers, or small coales, and but warme: after which time straine it forth and put thereunto of *Diacatholicon* one ounce, *Diaphenicon* halfe an ounce, *Electuarium Succo rosarum* halfe an ounce, mixe these with the infusion aboue written, & this will bee a sufficient quantitie for three dayes, taking the third part the first day, and on the second day the halfe of that which was left, and the other part the third day: take it early in the morning, and sleepe not after the taking of it, neither eate, nor drinke vntill it hath wrought his effect, and then take some broath made with a chicken or a capon, and for want thereof with veale or yong mutton, as you can be provided, with reasins of the Sunne stoned, two or three dates, a little parslie put thereunto, and thickned with some crummes of bread. When your potion hath done working you may take of this broath, and also a little of your meate sparingly, and in the euening make a light supper with a chicken, or a rabbit, or such like meat that is light



light & easie of digestion, yeelding good nutriment: the next day early, take another part of your drinke, and vse your selfe as the day before. And likewise the third day, take that part of your potion that remained, and vse your selfe as before taught. This being done, rest a Gods name, and vse a good and a moderate diet, and beware of excesse & superfluitie; for he that vseth it shall fall into the hands of the Physicion, but he that dieteth himselfe prolongeth his life.

Now if it so happen that your potion do not worke within two houres after the receiuing thereof, which is verie seeldome scene in any bodie, then take a little of your broth, or if it bee not readie a little thinne ale-brue, either of which will cause it to worke forthwith. Or if you feare through weaknesse of your stomack, you shall vomit after the taking thereof, then as soone as you haue receiued your potion, let there be made ready a browne rost, which being dipt and sokened in good vinegar, hold it vnto your nose, and smell thereunto sometime. You ought to keepe your chamber during the three dayes, that you take your potion.

And it is very requisite also, that you keepe your house the day after your purging: because the pores of the bodie will be opened thereby. This potion is of great vertue, and not onely deliuereth the bodie from a disposition to bee infected with this sicknesse; but also from many other griefes and diseases springing and arising by repletion, and corruption of humors, and very gently and easilie purgeth both choler and flegme from the stomacke without molestation of the bodie or weakening of nature. And this is especially good for such as want appetite vnto their meate, and such as feele an vnwildnesse, and slouthfulnesse in themselves, hauing no delight in exercise, dullnes of the wit and senses, more sleepe, then accustomed to be, shiuering of the body, mixed with heate, as if they should haue an Ague.

And draweth  
from all partes  
superfluous  
humors.

These are the  
signes of re-  
pletion.

And if any thinke this is a tedious course, and therefore loath, or vnwilling to vse it, let them consider that health is not obtained without some meanes bee vsed, and let them not thinke much to take a little paines for the gaining of so preti-

## 16 *Preseruatiues against the sicknesse,*

ous as a Iewell, without the which although abounding in worldly wealth, yet we can take delight, pleasure, or contentation in nothing: As for healthy bodies, such as are free from corrupt and superfluous humors, vsing a good diet, & exercise of bodie, such (I say) are not lightly infected as others are, in in whom there is repletion: it shall be sufficient for them without purging to vse any of the preseruatiues I haue set downe in this booke. And let them be assured by the vse thereof, and by Gods assistance, from all infection, although the sicknesse were more strong and powerfull then it is: And although I assuredly know, that this potion beeing vsed may suffice to take away the euill disposition of the body, yet because I know many would bee loath to bee inioyded to keepe their chamber foure dayes as they ought to doe, that vse this potion or any other purging potion, I haue for their benefit set downe a most excellent pill that putgeth all corrupt, and superfluous humors, and is withall a very good preseruatiue, defending the body from all infection.

### *The Composition of the Pill.*

*R. Good Rubarb one dramme and a halfe, Saffron two scruples, Trochis of Agarick one dram; of chosen Myrrhe one dram; Aloes the best two drams, sirrup of Roses solutine as much as will suffice to make them in pilles.*

Take a dram of these pills early euery morning, for five or six dayes together, taking two or three houres after them a little thinne broth, and vse a sparing diet for these five or six daies, and let your meat bee light & easie of digestion: you shall haue two or three stooles daily or foure in some bodies. Notwithstanding you may safely go abroad about your businesse, without any inconuenience at all.

And hauing now shewed how the euill disposition of the bodie may bee amended, and taken away by gentle purging and euacuating of the peccant humors, bred by euill diet, and the abuse of the six thinges called, *Res non naturales*, whereof I will briefly speake, teaching what ought to be auoided,

ded, as hurtfull and preiudiciall vnto your health.

*In receiuing of the aire.*

The aire is one of the Elements whereof our bodies are composed, and without the inspiration, and respiration thereof we cannot liue, and therefore it standeth much with our health that the aire which we receiue into our bodies, be sweet, wholesome, and vncorrupt. And I counsell al men that they auoyd all places of infection, all stinking and noysome smells, and when they are disposed to walke, that they walk in gardens, or sweet and pleasant fields, but neither early nor late at night, I haue set downe the making of a good pomander, the which I would wish to be worne not onely of Gentlemen, but of others also, for the good property it hath both in resisting a corrupt, noysome, and stinking aire, and in comforting the senses. I do not intend in this place to writ of the nature of aires and the election thereof, it would be ouer tedious, who so desireth it, let him read *Hippocrates de flatibus*, also *Anicen*, and *Rasis* haue written copiously thereof: And you ought to obserue aire as meat, cold sicknesse require warme aire, dry sickneses moyst aire, and so in contraries, to them that be long sicke, change of aire is very commodious, and to such as be in health, a temperate aire is most wholesome, And where the aire is infected & corrupted I haue set downe most excellent perfume, for the correcting & purging thereof both for the streets, houses and chambers, and by the vse thereof the euill quality of the aire shall be taken away.

Both in feuers  
dropies,  
rhumes falling  
sicknesse.

*In eating and drinking.*

In eating and drinking, we ought to consider that the meates that we eat and receiue for the nourishment of our bodies be sweet and wholesome, yelding good iuyce, for such as the meate is, such humors it breedeth in the body, if it be hard of digestion, it doth dilibitate and weaken nature,

Galen de humoribus.

# 14 *Preseruatiues against the sicknesse.*

nature, and ouercharge the alteratiue vertue of the stomacke, if sweeter, it breedeth oppilations, whereof dangerous feuers arise, sower cooleth nature and hastneth age, moitt doth putrifie and and hasten age, drie sucketh vp natural moysture, salt doth fret, bitter doth not nourish, so that diuersity of meates is great diuersity of quality. A man that is in health ought to vse a temperate diet, and feeding sparingly vpon one, two, or three dishes at the most, and if we meane to liue in any health of body all superfluity, and replection of meates is to be abhored, Consider this with thy selfe, thou art a man indued with reason, & therefore in thy dyet and all other thy actions, let reason and temperance gouerne thine appetite and affections: though surfiting many one hath perished, but he that dieteth himselfe prolongeth his life. The variety of meats at one meale bringeth paine vnto the stomach, offendeth nature, and doth ingender and beget many diseases, as *Gallen* witnesseth, reason teacheth, and experience approueth. Therefore who so is in health, and desireth to continue therein, let him obserue this rule. Let his meat that he vseth be wholsome and nourishing, such as best agreeth with his nature and complexion, for vnto some men beefe is more wholsome and better then chickens, or such like fine meates, the reason is, digestion is strong through heate, as in cholerick persons, in whom light and fine meats are rather burnt then digested, therefore groser meats are for them more wholsome & better. And let him also note what meats do offend, or disagree with him, let him refuse it as hurtfull, and in so doing, he shall be a Physicion vnto himselfe. Note also, that thou mayst eat more meat in winter then in summer, because digestion is more strong by reason that naturall heate is inclosed in the stomacke, but in summer vniuersally spread abroad into the whole body, so the stomach wanting this natural heat digestion is thereby more weake. Cholerick persons and children may eat oftner then any other, by reason of their eat and quicke digestion, Time and place will not permit me to writ what I would concerning diet, the obseruation whereof is a very speciall meanes for the preseruation of health, & many times sicknesses are cured by the benefit of diet. In hot sick-

Quality.

Quantity.

Ecc1.7.

*Gallen inuent.  
mēbrorum lib. 1.  
Cap. 4.*

Heate is the  
cause of dige-  
stion.

ness

## and the cure of the Pestilence.

15

nesse vse a cold diet, in a moyst sicknesse vse a drying diet, *Contraria contrarijs curantur*. all distemperatures are cured by their contraries. I will here end of diet, wishing thee to remember this saying of *Hippocratis*, *Studium sanitatis est non satiari cibis*, the meanes or study to preserve health, is to eschue fullnes or superfluity of meats drinckes. So is it indeed, and especially in a time of sicknesse, as this is. And it is now exceeding good with all your meats to vse sharp sauce made with vinegar, or rose vinegar, Oranges, Limons, Pomegranates, and a little Cinnamon and Maces, but forbear and refuse all hot spices, and strong wines, Onions, Garlick, Leekes, Cabage, Radish, Rocket, and such like, the vse of them is very hurtful and dangerous. But these are good and wholesome, Borage, buglosse, sorrell, endive, cichory, violets, spinage, betony, egrimony, they are good both in salades, sauces, and broth, and your dyet ought in this time of infection to be cooling and druing.

*Auicenn.  
Hippocras. in  
Aphorif.*

Except one draught for a cold and weak stomacke.

## Of sleeping and waking.

God hath created the day for man to labour in his vocation and calling, and the night to rest and sleepe, which is so natural and heedfull, that without it we cannot liue. In sleep our senses haue their rest, the powers animall are therewith comforted and strength of the body mainrained; and without sleepe wise men should be soone changed into idiote fooles. And sleep is no lesse needfull for the preservation of our liues then food. These are of themselves good, but we, through the abuse of them do change their natures, and make them hurtfull vnto vs. Immoderate sleepe, and sleeping in the day is very euill, it dulleth the wit, it repleats and fills the body with euill humors, and engendreth rhume, and maketh the body apt vnto palsies, apoplexies, falling sicknes, impostumes, and finally, slow and vnapt to any honest exercise.

*Arist. de som.  
Somnus causatur ex vapore cibi, qui vadit ad cerebrum.*

Moderate sleep is good, and greatly comforts nature.

Note also that we ought not to sleep immediatly after meat before it be disscended from the mouth of the stomacke, for thereby digestion is corrupted, and paines, and noise in the belly ingendred. Also our sleep is made vnquiet and troubled by euill



Sleepe in the

day makes the  
body apt to in-  
fection in this  
time of sicknes.

euill vapours ascending, therefore I counsell all men that are in health, and desire the continuance thereof, that they auoyd sleeping in the day time, especially lying vpon a bed, and if they must needs sleepe, being accustomed so to do, let them take a nap in a chayre. And in many sicknesses sleep is dangerous, so is it after the receiuing of any poyson, or vnto a person infected with the pestilence, the reason is, sleep draweth the bloud and spirits inward, and therewithal attracteth the venome vnto the nutrimentall or vitall parts, therefore if a person doubt that he is infected, let him refraine from sleepe, and let him take without delay some good medicine set downe against the sicknes, and sweate therewithall.

And as I haue shewed the inconuenience of too much or immoderate sleep, so I say ouer-much watching is lesse hurtfull vnto nature. It doth debilitate the powers animall, it weakeneth the naturall strength of the body, bringeth consumptions bredeth melancholy and oftentimes the frensy, therefore both in this and al other things, we must vse temperance, sobriety, and moderation.

*Omne nimium  
naturæ inimicū.*

### Of exercise and rest.

*Galen. in regim.  
sanitat.*

*Galen* counsellerh vs, if we desire to preserue health, that we vse exercise of body, it makes digestion strong, and more quick alteration, and also better nourishing, it strengtheneth the body, it increaseth heat, driueth rhumes, it opneth the pores of the body, wherby humors offending nature, are expulsed, it is indeed the preseruer and maintainer of health, as *Galen*, and *Corn. Celsus* teach, and experience approueth.

Idlenes and rest is a contrary vnto exercise, it is the mother of ignorance, the nurse of diseases, it corrupteth the minde, it dulleth the body, filling and repleating it with superfluous and euill humors, which breede many sicknesses. And as exercise and labour is a preseruer of health, so idlenes is the shortner of life, enemy vnto the soule and body, and very vnprofitable in a Common-wealth, and also hurtfull in a priuate house. And remember this, that vehement exercise be not vsed presently after

after meat, for it will conueigh crude and yndigested iuyce vnto each part, which is very euill and hurtfull. But exercise is good before meat, and two or three houres after meat, being moderately vsed. Exercise is best and most conuenient, when the first and second digestion is compleat, as well in the stomack, as in the veines. But in such a time of infection as this is, I cannot commend exercise, because it will too much open the pores, and the pores being opened, the body is apt to receiue the infectious ayre. Much more would I say of the benefit of exercise, and the inconuenience of idlenesse, but that I should be ouer-tedious in this place.

*Of fullnesse and emptinesse.*

All fulnesse and superfluity of meats are to be eschued, for as much as they make repletion. And al bodies in whom there is repletion, are apt to be infected. And such bodies must endeavour to keepe themselves soluble. All euacuations are good for them, as purging and bleeding, except some speciall cause doth forbid it, and let them vse a sparing and a frugal dyet. And they may safely, and with great profit vse the pill I haue set downe before in my booke, and as I haue sayd, repletion is an enemy vnto health, bringing and begetting sicknesse, and sometime sodaine death, so is too much fasting and emptinesse, no lesse hurtfull, it weakneth the braine, & dryeth the whole body, consuming the radicall moysture in man, and shortneth life.

And as repletion is to be abhorred and auoyded, so is too much emptinesse to be eschued, and as I haue said, we must vse a mediocritie in all things.

It also increaseth wind, cholor and melancholy.

## Of affections of the minde.

Affections of the minde are called *M. Cicero Perturbationes*. *Gallen* calleth them *Pothemata vel affectus animi*, and nothing is more hurtfull in this time of sicknesse, nor greater enemy vnto life, then feare, sorrow, anger heauinesse and griefe of mind. Anger is a dangerous passion, it chafeth the bloud, and disquieteth the heart, it inflameth the spirits; which ascending vp into the head, annoyeth the animall powres and faculties. This passion cholericke persons, tyrants and fooles are much troubled withal, and often times in their wrath perform wicked and vnlawfull actions. Feare, sorrow and griefe of minde are no lesse hurtfull vnto the body, for they waste the naturall heat and moysture, wherein life consisteth, making the body leane & dry, whereupon consumption followeth, it dulseth the wit and vnderstanding, and draweth the spirits and bloud inward to the heart, and withall attracteth the venomous and infectious aire, if we liue within the compasse thereof. If I should here stand to write of all the perturbations for the minde, defining and distinguishing them one from another, shewing the wonderful effects of them, and the inconuenience thereof, I should be ouer tedious in this short Treatise, and it might seeme impertinent in this worke, onely this I wish thee to remember, *Sub te erit appetitus tuus, & tu dominaberis illi*. Vnder thee shall be thine appetite, and thou shalt forbear rule ouer it, sayth the Lord. We must therefore maister our affections; for if they be not ouer-ruled and gouerned by wisdom, they will exceed, and proue dangerous enemies both vnto soule & body. And in this time of sicknes we ought specially to auoyd these perturbations of minde, and to vse all vertuous and commendable mirth, sweet musicke, good company, and all laudable recreation that may delight you, and vse the perfumes in your chambers, and in other roomes of your houses that I haue set downe, being cast into a fuming-pot or chafing dish vpon a few coales. Do this euening and morning, the charge thereof is small, but the vtility is great. It purgeth the aire, & taketh away the euill qualitie thereof.

Now.



Now hauing shewed what ought to be auoyded, it followeth, that I haue set downe preseruatiues that may resist all infection, which God assisting me I will do.

First of all, I counsell all men in whom blood doth abound, the which they may easily know themselves, by the heat of their bodies, colour, largenesse and fulnesse of their veines, that they be let blood in the liuer veine in the right arme, and let the quantity be according vnto the strength of the person.

Also that al men in general auoyd al baths and hot-houses, and all vehement exercise, that may ouer-heat the body, and inflame the blood.

Also the company of women this hot and contagious time is very hurtfull, and therefore ought to be vsed with great moderation.

And walking very early in a morning, and very late in the euening, is hurtfull and dangerous. Also auoyd all prease and throng of people where a multitude is assembled, and all noysome and vsauory places.

Now hauing shewed all the causes of the pestilence, and set downe the cure and remedy for euery cause, I wil by Gods assistance, for the care I haue of the preservation of the inhabitants of this honorable Citty, and for the loue I beare vnto them and my natiue country, communicate vnto them most excellent and approued preseruatiues and of singular vertue: which who so vseth them, shall not neede to feare the infection of this contagious sicknesse. First, with an humble and contrite heart desire mercy of Lord, and then commend thy selfe vnto his protection, which being done, vse the good meanes he hath ordained for thy health.

*Pills of especiall vertue in preserving all  
that vse them.*

*R. Good Aloes halfe an ounce, washed in rose-water, of good myrrhe, of saffron, of each two drams boli armoniac. prep. one scruple, seede pearle one scruple, sir. of lixons as much, as will suffice to make them in pills, or in a masse.*

Take halfe a dram hercof made in pills euery morning, fast after it three or foure houres, but it shal be good for you to take a little thinne broth, or a litle ale-brew, or fixe or eight spoonefulls of white wine within an houre after, & vse your accustomed dyet as before.

*Another pill that doth more moue the body, and  
gineeth two stooles, or three in some bodies,  
and this is good for such as are  
costiue, and in whom hu-  
mors are bred.*

*R. Good Rubarbe, chosen myrrhe, of each one dram, chosen aloes, two drams, zedoarie roote one scruple saffron one scruple, sir-  
rup of Roses Jolatiue, as much as will suffice to make the  
masse.*

This pill purgeth gently, and preserueth the body from all infection.

Such bodies in whom humors do abound, and are most commonly costiue, may vse these pills, taking halfe a drame euery morning, for three, foure, fixe, or fixe dayes together, as they please. Take after it either a little thin broth, or of an ale-brue, or a draught of wine, if it be not too hot for your complexion, and vse your ordinary diet as accustomed, if it bee good.

*Another*

# and the cure of the Pestilence.

21

Another very good Preservative, and worthy of  
much commendations.

R. Of good Mithridatum halfe an ounce, Angelica root in  
powder two drammes, of Theriaca andro. halfe an ounce,  
Bole-armoniack prep. two drammes, conserve of Roses  
and Borage halfe an ounce, seede of Citrons two scruples,  
sirap of Lemmons one ounce, mixe them, make halfe this  
receipt.

Or this which is very good.

R. Good Mithridatum halfe an ounce, Conserues of Roses,  
halfe an ounce, Bole-armoniack prep. two drammes, mixe  
them.

Take as much of this euery morning as a nut, and fast after  
it two or three houres.

A good pill and an assured preservative.

R. Aloes optima foure drammes, lota in aqua Rosarum; I would wish  
Myrrh. elect. two drammes, Croci two drammes, red Ze- men to vse  
doaria one scruple, Boli armeni one scruple, sir. limonum. Q. daily some one  
S. fiat massa, of these pre-  
servatiues, and  
when you take  
no pills, vse  
some other  
preservatiue.  
In hot com-  
plexions with  
Wine and  
Rose-water;

Take halfe a dramme of those pilles in the morning, you  
may mixe it if you will with a little white wine this sommer,  
and drinke it, and be free from infection.

Another of most excellent vertue, and an assu-  
red preservative.

R. Boli armeni prep. halfe an ounce, Distamini albi two A princely  
drammes, Cinamoni three drammes, Rosarum one dram, preservatiue.  
rad. Angelica two drammes, rad. Turmentilla, rad. Gen-  
siana of each two drammes, sem. Limonum one dramme.

## Preseruatiues against the sicknesse,

Let the Apothecarie make this for you.

*Santalorum omnium ana one dramme; Cornu cerui rasura, flo, Buglossa. fol. scabi, rad. turmentilla, rad. Zedoaria ana one dramme, oxyaloes, nucis muscata, Granatum Iuniperi, ossis de corde cerui ana halfe a dramme, Saphiri, hyacinthi, smaragdi, rubini, Chianati præp. ana one scruple, Margaritarum two scruples, foliorum Auri one scruple, puluerizantur & cum sir. ex acetosa Q.S. fiat electuarium.*

This is to be taken euery morning, a scruple or two scruples daily, and is a most excellent and an assured preseruatiue against all infection.

*Another that defendeth all men that use it, from the infection of this contagious sicknesse.*

A good preseruatiue.

*R. Theriaca Andromachi, mithridatum optimum ana two drammes, conser. Rosarum three drammes, Bals. armeni præp. two scruples, sem. vel rad. Angelica two scruples, sem. citri halfe a dramme, sir. Limonum halfe an ounce, misce.*

Take of this euery morning, the quantitie of a hasel nut, or any other time of the day, if you goe among any throng of people, or where the sicknesse is, but you ought to fast after it a while.

*The common pills against the pestilence, that defend all them that use them from infection.*

*R. Good Aloes halfe an ounce, Myrrhe, Saffron of either of them two drammes, let them be beaten in a mortar, and put to them a little white Wine or sweet wine, and incorporate it together, make them in pills, and so take them if you will, halfe a dramme in the morning, and drinke after them an hower a draught of white wine: these although plaine, are very good, and I would they were more used for their*

*Rasi. cont. pest.  
Auic. in lib. 4.  
Take these  
pills euery second day.*

their vertue. But women great with child may not take of these pills, neither of the other pills set downe before: let them content themselves to eat in a morning, some conserues of sorrell, roses, or borrag, wherewith they may mixe some sirrup of Limons, and let them be mery and vse a good diet, and good company to passe the time away, and this is the best medicine I can aduise them.

The vse of Orenge, limons, and pomgranats, is very good; so is Vineger, Cloues, maces, saffron, sorrell with your meat, or or \* either of them in a morning with sugar is good. Let all your meates bee drest and saused with Vineger, Orenge, and Limons, Maces and Saffron, and a little Cinnamon, and auoide all strong wines, and hot spices.

\*That is, Orenge, Limons, Pomgranats.

Now hauing set downe most excellent preseruatiues for the Gentilitie, Citizens and better sort, it followeth, that I likewise teach the commons how they may preserue themselves in this time of infection: but first of the Pomanders, which are a preseruatiue against this infection for the Gentlewomen and Citizens of this place.

*A verie good Pomander to be worne of all the better sorte against this infection, sinking and noysome smells when they goe abroade.*

R. Labdanum, of the rinds of Citrons, ana one dramme; of the three kindes of Sanders ana halfe a dramme; wood of Agood Pe-  
toes, flowers of Buglosse, and Nenuphar, Rose-leaves, mandet.  
ana two scruples, a lipta Muscate halfe a scruple; Cloues,  
Mauierom ana one scruple; Zedoary roote one scruple, Ben-  
iamin one dramme, Storax Calamita one dramme and a  
halfe, Campher halfe a dramme; Muske, Amber greene  
ana foure graines; make your simples in fine powder & mixe  
them with Rose-water, wherein gum dragagane hath bin  
dissolued.

disfolued as much as will suffice. to make your pomander.

This is a singular good Pomander, sweet and comfortable, to be worne in this time of sicknesse against corrupt aires, stinking and noysome smells.

*An other good Pomander, though not all thing so costly to bee worne against the infection of the ayre.*

*R. Of the rinds of Citrons one dramme; Storax, Calamint two drammes, Labdanum one dramme, of all three kinds of Sanders; ana two scruples; flowers of Roses, Violets, and Nenuphar ana halfe a dramme; liquid Storax, Benjamin, ana one dramme; Campher one scruple, Muske and Ambergreece ana three graines, with Rose-water, & gumme Dragagant a little quantitie make your Pomander.*

But heere I had almost forgotten one preseruatiue which many men commend, and is good indeede, but especially for fearefull persons, such I meane as liue in feare of this sicknesse, and although I haue placed it last, yet not least to be regarded: *Cito, longe & tarde*, wee must flie away speedily, and wee must goe farre off, and returne slowly, it is good for those that can conveniently so doe. Let vs put our whole trust in the Lord, from whom cometh all help, and with contrite hearts for our iniquitie vse the good meanes that the Lord hath ordained and created for vs, and cast away all feare, and I doubt not, but by Gods assistance this sicknesse shall be taken away.

A preseruatiue

To cate euery morning as much as the kernell of a nut of *Eleuarium de ono*, is a good preseruatiue.

Preser.

So is treacle of Andromachus description, which you shall



shall haue at the Apothecaries, mix with it as much Conserues of  
Roses.

Three or foure graines of Bezoar Stone taken in the mor- Preseruatiue.  
ning in a spoonfull of scabious, or Sorrell water, is a good pre-  
seruatiue.

So is a little Diascordium taken in the morning the quantity Preseruatiue.  
of two white peason.

Also to vse the roote of Angelica, steeped in Vinegar to chew  
in your mouth as you go in the streete is good, and to eate a lit-  
tle thereof.

Gentian, Zedoary, Turmentill, chewed and kept in your  
mouth are good.

Sorrell eaten in the morning with a little good Vinegar like a  
sallet, is very good: the vse of Orenge and Lemons is very good,  
Pomegranates and Vinegar.

It is good euery morning betime, to take some good preserua-  
tiue, and before you go abroad, it shall not bee amisse to eate  
something to your breake-fast that is wholesome, as bread and  
sweete butter, a potcht egge with Vinegar, or some other thing  
as you are prouided, and vse alway in going into any infected  
place a roote of Angelica to chew vppon in your mouth, a little  
sponge dipt in Rose Vinegar to smell vnto oftentimes is good, put  
into a Pomander box of Iuory.

Also to weare a Pomander about your necke, and sinell to it  
oftentimes, is very good.

Let your chamber be drest with sweete flowers as these, sweet  
Mints, Time, Peneriall, Carnations, Rose leaues; and let your  
Chamber bee strewed with greene rushes, Vine leaues, Oken  
leaues, Willow leaues and Mints.

If you haue any Windowes towards the North, or North-  
east, keepe them open in cleare dayes, your Chamber ought  
also to bee perfumed oftentimes, with the perfumes taught in  
this booke; you may vse Iuniper, Benjamin, Storax, and wood  
of Aloes.

*For your Diet.*

Young Mutton, Veale, Kid, Capons, Hennes, Chickens,  
E Rabbits,

Rabbers, Partridge, Fesant, Quaille, Plouer, small birdes of the fields, Pigeons, sweete Butter, potched Egges with Vinegar, but not in hot complexions.

Water fowles are not good, neither is Porke, or old powdred Beefe.

But Fishes from fresh Riuers is very good eaten with vinegar, and good sauce, they coole the blood well.

Let your drinke be small beere, and well brewed, and sometimes a cup of white Wine mixed with water for hot complexions with Borrage and Buglosse, but eschew all hot and sweete wines.

Hearbes that bee good to be vsed, Sorrell, Endiue, Succory, Borrage, Buglosse, Parsely, Mary-golds, Time, Marierom, Betony, Scabious, I sope, Mints, Purslane, Pimpernell, Rue, Angelica, Cardus benedictus, Lettuce.

Make your sauce with Cytrin, Lymons, Orenge, Sorrell, Vinegar, Maces, Saffron, Barberies, and such like.

Raw, and young fruite is hurtfull, so is Garlicke, Onions, Leekes, Radish, Rocket, Mustard, Pepper and hot spices, and all hot wines, and all these are hurtfull, and so are all sweet meates: let your dyet be cooling and drying.

*Preseruatiues for the Commons and Country-men,  
who haue not an Apothecary at hand.*

Take of Rue or Hearbe-grace two ounces, of the young buds of *Angelica* two ounces; or for want thereof, of the root or seed one ounce, Bolearmoniacke prepared one ounce, of Iuniper berries one ounce, of Walnuts cleane picked from their skins two ounces, good figs in number six or seauen, of Saffron six pennyworth, of good wine vinegar that is sharpe foure ounces. Let these be well beaten together in a mortar, the space of one houre, and then put in your Vinegar, and incorporate them together. Which being done, put it into some sweet gally pot or glasse, and couer it close; and take thereof daily in the morning the quantity of a Nutmeg. Or you may eate thereof at any time going neere, or in any infectious place.

*Another*

*Another good preservative of no lesse vertue in  
resisting all infection.*

*R. Of Holy Thistle, or for want thereof, our Ladies Thistle so  
called, Beroni, Angelica, Scabious, Sorrell, Pimpernell Tur-  
mentill, of either of these a handfull, Gentian rootes also, if  
they may be had.*

Bruise all these in a stone Mortar a little, and put thereto a  
pinte of good Vinegar, and halfe a pinte of white Wine, and put  
them into a Still, and draw forth the water, and take two or three  
spoonfulls thereof euery morning fasting, and be free from all in-  
fection.

The roote of *Angelica* layd or steeped in good Vinegar all  
night, and a little thereof taken in the morning is a good pre-  
uatiue. The seeds are of the like vertue.

*Another good preservative that defendeth  
all from Infection.*

*Take of the kernels of Walnuts three ounces, Rue one ounce and a  
halfe, fine bale Armoniacke one ounce, roote of Angelica and  
Turmentill of either an ounce, good figs three ounces, Myrrhe  
three drams, Saffron foure penny-worth.*

For the Com-  
mons:

Let these be beaten a good space in a Mortar, then put there-  
to two or three spoonefulls of good Vinegar, and as much Rose-  
water, and incorporate them well together, eate hereof as much  
as a hazell nut in the morning, and at any other time of the  
day going where the infection is. and bee free from all infe-  
ction.

Now such as desire to liue in safety, and yet would bestow no  
cost for their preservation, let them vse this.

*R. Figges seauen or eight in number, Rue one handfull, the  
kernels*

For the Com-  
mons,

kernels of ten or twelue Walnuts cleane picked from their skinness, foure or sixe spoonfulls of good Vinegar, beate these together in a Mortar, and keepe it close in a boxe, and eate thereof euery morning, and it is good to defend thee from the infection.

Galen commendeth Garlike, calling it the poore mans Treacle, but vndoubtedly it is too hote to bee eaten of Cholericke persons, or sanguine, or in a hote season. and therefore I cannot commend it, except in cold, moyst, and rheumaticke bodies, for whom it may be good.

I haue set downe, curteous Reader, diuers and sundry preseruatiues, that you may take your choyse: vse them in the name of God. And this I dare boldly affirme, there are in my Booke as good as are knowne and sufficient for thy preseruatiue by Gods grace.

Now it followeth, that I write of confections, electuaries, and potions required in the cure of the Pestilence.

*An Electuary of great and singular Vertue in Curing of the Pestilence, being taken in time before it be settled at the heart, and nature utterly overcome.*

R. Bolcarmoniack prepared two ounces, terra sigillata one ounce, Myrrhe sixe drams, rootes of Gentian, Zedoary, Angelica and Dictamni, of each three drams, red Corvall red saunders of each a dram and a halfe, saffron one dram and a halfe, yellow saunders one dram, Turmentill, Scabious, leaues of Cardus Benedictus or holy Thistle, of each a dram and a halfe, flowers of Mary-golds one dramme, the bones of a Harts heart, halfe a dram or two scruples, Brasil seede halfe a dramme, good seed pearle two scruples, Unicorne horn two scruples, leafe gold two scruples, Harts horne one dramme. Let all these be made in fine powder euery one by it selfe. Then take Syrrus of Lemons and Sorrell, as much as will bee sufficient to make it an Electuary. Adde herunto good Mithridatum one ounce.

He that is infected with the pestilence, let him take one dram or one dram and a halfe of this medecine, according to his strength with water of Scabious, Angelica, or cardus benedictus the quantity of nine spoonefuls, it must be taken warme, and procure the patient to sweat after two, three or foure houres, which if he cannot easily do, then vse the meanes, as I haue taught in this booke, by putting in of bottels fild with hot water, and if it should so chance the patient should vomit, then giue him as much more, and if he vomit againe, let him wash his mouth with rose-water and vinegar, and receiue his medicine againe, the quantity before taught, and vndoubtedly by this meanes the venemous infection shall be expelled, the heart comforted, and life preserued through Gods mercy and goodnesse.

For want of these waters take posset drinke made with white wine.

Another Electuary curing the pestilence, being taken within twelue, sixteene or eighteene. houres, after the person is infected.

Electuarium de ouo.

R. Ouum gallina recens, & educto per apicem albumine, id quod vacuum est, croco orientali imple, vitellum non auferendo, postea cum alie putamine iterum occlude, ne quid transpiret, & lento igne tamdiu assa in ollula, donec tota oui testa ad nigredinem deueniat, exempta è testa materia exsiccetur ut in mortario exquisissime contandi & in puluerem redigi queat, addendo pulueris sinapis albi quantum predicta omnia ponderant. postea.

A medecine of singular vertue in curing this sickness.

R. Fol. Dictamni albi, rad. turmentille, Zedoaria ana ℥ii. rad. gentiane anglica, granatorum iuniperi ana ℥ii. fol. Card. benedict. rad. doronici. ana ℥i. Cardamomi, cornu cerui rasura ana ℥ss. mirrha ℥ii. ossis de corde cerui scrup. ii. Margaritarum ℥i. camphara ℥ii. santalorum omnium ana ℥i. puluerizetur omni. sing. per se misc.

omnia.



## 30 Preseruatiues against the sicknesse,

*omnia simul in mortario, & tandem appone Theriaca Andromachi ad pondus omnium, & iterum pistillo fortitur contunde & commisce per tres quasi integras horas, agitando fiat electuarium.*

A dram and a scruple is sufficient for any man;

When any person is infected, let him take a dram or somewhat more, according vnto his strength, mixe and dissolue it in water of Scabious, Roses, or Endiue, as you can haue, or in them altogether the quantity or measure of eight spoonefuls, and make it warme, and drinke it in Gods name, sweat well thereupon, and thou shalt be deliuered from danger of the sicknesse, and is a most approued medecine and speedy remedy, if it be taken in time; for heerein consisteth the danger, namely delay; in which time the venome pierceth vnto the heart, and there setleth, and vanquisheth the vitall spirits. For this is most certaine, as I haue often scene and approued, that those that take and vse in the very beginning of their sicknesse, some good meanes, scarce two in ten die, but very speedily recouer their former health.

Delay in this sickness is very dangerous and commonly bringeth death.

And truely I cannot but lament the folly of many people, who feeling themselves sicke, driue forth and delay time, some trusting to their strength and youth, other some take some light and trifling medicine to no purpose: and many other blinded with a foolish opinion, that phisicke can do them no good, and this is the cause why so many die of this sicknesse, as they now do.

Note this, that if a person vomit vp his medicine, that then you cause him to wash his mouth with rose water and vinegar, and giue him as much more, if he cast it vp againe, do as before vntill he keepe it.

### *A singular confection for the cure of the Pestilence.*

<sup>3</sup>  
A good confection for curing the pestilence.

*R Rad. Angelica, rad. Gentiana, rad. Zedoaria, rad. turmentilla, rad. Dictamni, rad. Valeriana, rad morsus diaboli, rad Astro. rotunda, rad. asari, rad. serpentaria, herb. scoray, card. benedicti, ruta; galanga, flor. calendula, sem. curre, sem. acetose, baccarum lauri, ossis de corde cerni, cornu cerni preparati, ana ℥ii. Croci thuris,*



*ris, santalorum omnium, ana ʒi. Cinamomi, myrrha, boli armeni preparati, terra sigillata, camphura, ana ʒiiii. spec. diagem. cal. & frig. spec. diamarg. cal. & frig. spec. diambra ana ʒi. succi scordij succi calendula ana unc. i. Commisceantur omnia cum syrappo acetositis citri q. s. incorporentur ad formam opitae, adde mithridatum Andromach unc. iiii. & theriaca opti. unc. j. & semis. aqua angelica vno. ij. misce.*

Take one dram and a halfe, or two drammes of this confection, or two drames and a halfe, according to the age and strength of the patient, with water of Scabious; Cardus benedictus, or Angelica nine or ten spoonefuls, made warme and mixed wel together, let him drinke it and sweat well thereupon.

*Another that cureth the Pestilence, and expulseth all venemous infection.*

*R. Bolearmoniack prepared halfe an ounce, Cinamon two drammes, roote of gentian, angelica, Zedoarie, turmentil ana two drames, seede of citrons, red rose leanes, harts horne rascd, of the three kindes of Saunders of each one dramme, juniper berries, halfe a dramme, nutmegge, the bone of a deares heart, ij scrup. secae Eleatuarium contra pestem cum gemmis. pearle and orient one dramme, saffron one dramme, red coral two scruples, fragments or peeces of the fine pretious stones, Saphiri, Hyacinthi, Smaragdi, Rubini, granati, prep. ana one scruple, leafe gold one scruple, bezoar stone one scruple.*

Make these into most fine powder, seueraly, which being done put thereto as much sirrup of limons as will make it in forme of an electuary, making it something thick, and putting thereto of good Mithridatum three ounces, mixe them. This being taken, the weight of one dramme or a dramme and halfe, or two drams for a strong person in water of Scabious, Angelica, or Cardus benedictus, sweating therewithall, cureth the person speedily of the pestilence, expulsiug it by sweat and vrine,

*Another for the commons and countrymen, where this aforesaid set downe cannot be had.*

*R. Good Mithridatum Andromachus a dramme and a halfe, good Treacle, I meane not the common treacle sold at the Mercers, but at the Apothecaries, called theriaca Andromachi: one dramme. Mixe these together, and take it in a little posset drinke made with white wine, and sweat well therewith, and this cureth the Pestilence. If any sore do arise, then use the meanes, as I haue taught in this booke, to ripen or suppurate the sore: which being done, let it be opened and drawne forth.*

*Another medicine or remedy for the Commons and Countrymen, very good and effectuell.*

Take a great white Onion, cut off the top, and with your knife picke forth the core, and make a wide hollownesse in the middle, which you must fill vp with good treacle from the Apothecaries called *Theriaca Andromachi*, or Andromachs treacle let it be in weight one dram and a halfe: this being put into the Onion, couer it with that you cut off before, and paste it ouer and rost it in the imbers, and being soft stampe it in a morter, and straine it through a cloth, and with two or three spoonefuls of posset drinke mixed with it, take it, and sweat thereupon as long as you can, and this will expulse it from the heart.

*Or this which is very good.*

*R. Mithradatum two drammes, Venice treacle one dramme, mixe them with water of Angelica, Cardus Benedictus or Scabions, or for want thereof posset drinke, made with white wine, and sweat well.*

These three last medecines I haue set downe for them that cannot haue speedily the other aforesaid, and although they seeme  
meane,

meane, yet are they of great vertue in this sicknesse, and cure them that take it in time in the beginning of their sicknesse, observing the order of this Booke therewithall.

*The signes that signifie and declare a person to be infected with the pestilence.*

The first is, a great paine and heauinesse in the head.

The second is, hee feeleth great heate within his body, and the outward parts cold and ready to shake, and is thirsty and dry therewithall.

The third signe, is he cannot draw his breath easily, but with some paine and difficulty.

The fourth signe is, he hath a great desire to sleepe, and can very hardly refraine from sleeping, but beware hee sleepe not. And sometimes watching doth vex and trouble him as much, and cannot sleepe.

The fift signe is, swelling in the stomacke with much paine, breaking forth with stinking sweate.

The sixt signe is, diuers and heauy lookes of the eyes, seeing all things of one colour, as greene or yellow, and the eyes are changed in their colour.

The seauenth signe is, losse of appetite, vnfauoury tasle, bitterness of the mouth sower and stinking.

The eight signe is, wambling of the stomacke, and a desire to vomite, and something vomiting humors bitter and of diuers colours.

The ninth signe is, the pulse beateth swift and deepe.

The tenth signe is, a heauinesse and dulnesse in all the body, and a faintnesse and a weaknesse of the limbes.

The eleuenth signe is, the vrine most commonly is troubled, thicke like Beasts water and stinking, but smell it not if you loue your health; but oftentimes the water doth not shew at all, especially in the beginning of the sicknesse, therefore trust not vnto the water, but looke vnto the other signes heere about set downe.

The twelfth and last signe, and surest of all other, is, there

These are manifest signes that the heart hath drawne the venim vnto it by attraction of the ayre by the inspiration of the arteries to the heart.

ariseth in the necke, vnder the arme, or in the flanke, a tumor or swelling, or in some other part of the body there appeareth any red, greenish, or blackish coloured sore, these are most apparent signes to the eye, that this person is infected with the Pestilence.

But take heed, be not deceiued: for oftentimes a person is strongly infected with the Pestilence, and hath neither Apostume, Carbuncle, nor botch appearing in two or three dayes, by which time he is neere his death; therefore when a botch doth not appeare speedily, it is alwayes an euill signe and dangerous. The reason hereof is, nature is weake, and the infection and poyson is strong and furious; and nature being weake as in children, and in aged persons, and in others also, through the euill disposition of the body, and is not able to make resistance against so furious, and puffed an enemy, and to expulse the infection or poyson. And this is the very reason and cause, why in some persons there appeareth no botch or sore, but other certaine markes or spots, as I may call them.

The reason why no sore appeareth in some persons.

Now contrariwise, when the infection or poyson is more milde and weake, and nature strong, then the gathering her power and force together striueth and resisteth the infection, and expulseth the poyson from the heart, and other the principall members vnto some emunctory or cleasing place, where it may be best purged and auoyded. Now this is a good signe, that nature is strong, and hath preuailed against the infectious poyson; so is it indeed, if the sore arise not neere about the heart, or throat, or some such dangerous place.

The reason of the appearing of a sore or botch.

The heart ought with all speed to bee comforted.

And againe nature must now forthwith be ayded, least the venom gathering strength, by the putrefaction of the humours within the body, returne againe vnto the heart. Therefore I say the heart must be strengthened with Cordialles, and also speedily comforted; and the other principall members likewise. For we commonly see notwithstanding the botch be thrust forth by nature, yet the person often and most commonly dyeth, whereof the greatest and most part might liue, if helpe in due time were administred. And sometimes the infection is so strong, and the body so weake through corrupt and vitious humours, that nature is suddainly overcome, and the spirits of life expulsed.

No helpe in some persons but death followeth.

And

And this infection naturally flyeth with all possible speede to the heart, as the principall member of life, to surprize it, and pierceth soone vnto the heart of Cholericke persons, then any other complexion, although the sanguine be more apt to be infected by reason of their heat and moysture, and phlegmatick are also apt through humidity that is in them: the melancholy are not apt to be infected, but hardly cured being infected.

*Venera Principes partes petunt. Gal.*

What bodies soonest infected I shewed you before.

Now forasmuch as this sicknesse is swift, fierce and dangerous, and speedily expulseth life, if it be not preuented in time by good medicines: Let vs I say, leaue our folly, in delaying to vse the best meanes for our helpe, remembring this good Counsell.

*Principijs obsta, sero medicina paratur, &c.*

We must stop the beginnings, medicines come too late, nature being ouer-come through the long suffering of the euill. And what is the reason that so many dye of this sicknesse as they do, I thinke you will answer me, It is Gods hand and Visitation, *Et contra mortem non est remedium*: I grant indeed it is Gods Visitation, and so is all other sicknesses. And this is the difference, this sickness is strong, swift, and dangerous, and killeth many through his Violence, and venemous quality: Some other more mild, yet killeth also in some short time, if it be not preuented; and some other so mild and weake, that nature being strong doth ouer-come her selfe with good dyet without the benefit of medicines. The very causes indeed that so many dye of this sickness are two, The first is the strength, power, and venemous quality of this sickness, speedily surprizing the vitall spirits.

As hot Feuers.

The second cause, our delay to vse medicine in time, and not vsing good and effectuell medicines, such as haue vertue by Gods grace giuen vnto them for the curing and withstanding of this violent sickness. We must relye vppon God, fixing our whole trust in him, and thankfully and dilligently vse the good meanes that he hath ordayned and created, for our health and helpe in time of sickness.

The cause so many dye of this sickness.

And against this contagious sickness, I haue set downe



good preseruatiues, which being vsed, will by Gods grace preuent the danger. And also most excellent and approued remedies for this sicknesse, that who so vseth them in time, shall undoubtedly by Gods grace and mercy be speedily cured. Now it followeth, that I teach the vse of them, and the true and perfect cure of the pestilence, and what is to bee obserued in the cure thereof.

And first, I will teach the cure of the Pestilence when no botch or sore appeareth, and how to preuent the rising of any botch or sore most commonly in all persons.

*The cure of the Pestilence, when no botch, or sore appeareth, and how to preuent the rising of any botch or sores most commonly in all persons.*

3 Intentions  
required in the  
cure of this  
sicknesse.

Beware you  
sleep not vntill  
you haue ta-  
ken your me-  
dicine, & eight  
houres after.

Vse help in the  
first beginning

In the cure of this sicknesse there are three intentions especially required. The first is to ayde and helpe nature, to expell the infection and venomous poyson. The second is to comfort the heart, and other the principall members of the body. The third is a good obseruation in dyet, afterward to be vsed. And at the first when any person feeleth himselte sicke, let him well consider whether any of the signes before set downe, that signifie a person infected, be in him or no; and if he finde any of them at all in himselte, then let him be assured it is the sicknesse. But here he must not deferre the time, doubting, and making farther tryall, whether it be or no; For in this time when the pestilence reigneth there are few other sicknesse. The nature of this venomous and corrupt ayre, is to alter and conuert other sicknesse into the Pestilence, as we finde most true by experience. And againe, the nature and quality of this dangerous sicknesse, is, euer with all swiftnes to approach and assaile the heart, the principall member and fountaine of life. Here may it appeare, how dangerous delay is in this sicknesse, in not vsing some good and approued medicine, that hath vertue through Gods gift to withstand the force thereof, and power to expect the venomous infection of this contagious sicknesse. Now to preuent this Lyon of his prey, note what is to be done.

First,



First, when any feeleth himselfe sicke or euill at ease, if the sicknesse begin not with paine in his head, if he be of a sanguine or cholericke complexion, or hath a plethoricke body, that is, a body full of humors, large veines and full: let euery such person in any wise be let bloud in the liuer veine and right arme. And if there should be felt any sorenes in any side of the body more then the other, then let him bleede in that arme on the side grieued, which being done; let the Chirurgeon decently binde vp his arme; and if the person be weake, then let this be done in his bed, and with speede let him take one of the foure medicines before set downe in this booke for the cure of the pestilence, the quantity and the manner is there set downe. Let him receiue his medicine warme, and procure him to sweat, which if hee cannot easily doe, then must you fill some bottels with hot water, and set them in the bed about him, by which meanes you shall cause him to sweat speedily. Let him continue sweating three, foure, or five houres, or according to his strength, as he can endure it, giuing him, if he be very dry in his sweate, a little one of the cordial confectiōs set downe in this booke, to be vsed to a person after his sweat. And the keeper must take great neede that the sicke person sleepe nor, for whosoever is infected with the sicknesse, must carefully be kept from sleepe, vntil they haue bled, if they may bleede, and taken their medicine, and sweate five or sixe houres after, and in so doing all for the most part shall bee speedily cured of this sicknesse. The patient hauing sweat well, dry his body with warme and soft clothes, and if the sheetes be wet with sweat, then pull them away, and let him rest in Gods name, so hee sleepe not. And giue him to eate sometimes one of the confectiōs that comforteth the heart, that giueth great comfort and strength vnto the body and principall members thereof, and therefore not to bee omitted. Two houres after his sweat giue him to eate some broth made with a chicken or capon. In which broth boyle Endiue, Borage, Buglosse, and a little parslly, raisins of the sunne, and two or three dates, and a little whole mace, let his drinke be good, stale, and middle ale, wherein you must boyle whole mace, and some sugar. And if he be very drye, as commonly in this sicknesse they are, then giue him a spoonfull of one of the sirrups set downe in

Who ought to  
bleede.

Giue him in  
his sweating, if  
he be very dry,  
some of the  
cordiall sirrup  
set downe in  
this booke  
halfe a spoon-  
ful, or a spoon-  
ful at a time.

What drinke  
the patient  
ought to vse.  
To mittigate  
and take away  
his drinesse  
and thirst.

this booke for that purpose , which doth both asswage thirst and drinesse, and comforts the heart withall: he may vse to take a spoonefull when he is drie.

His diet must be chickens, capon, rabbit, partredge or such like : but for want thereof young mutton or veale, and let him vse with his meate limons, oranges, pomegranats, good vinegar, graines of paradise, mace , a little saffron. Let his chamber be perfumed with the balls or trochises set downe in this booke before for the purging and amending of the aire. Vse them three or foure times in the day , and for want thereof take Benjamin, Storax Calamira & liquid , wood of Aloes, and burne it in some chafindish or fuming pot for the purging of the aire in the chamber. And diuers times sprinkle his chamber with vinegar, or water and vinegar together. Now within siue or sixe houres after his sweate , or if it be longer it is the better, let him sleepe in Gods name , and remember that you giue the patient oftentimes one of the confections set downe in this booke , to comfort the heart , and giue him his broth and meate a little at a time, and the oftner , and giue him sometimes a cake of Manus Christi to eate. And aboue all things, let him be in good comfort, fixing his hope aboue in the Almighty, , from whom cometh all helpe, health and comfort ; for obseruing what I haue taught, there is no danger of death ; and for the most part all they that vse this order and direction, recouer and be free from all danger within two or three dayes , except some very few, that haue vnfound and very corrupt bodies before the infection. And this will I vndertake by Gods leaue and his holy assistance to performe , and that not one in sixe persons shall die that taketh a good medicine , and that vseth this order and foloweth my deriction, for by this meanes of taking away of bloud , euacuation by sweat and purging the body, the infection and poysoned matter is expelled, insomuch that seldome riseth any botch or sore, because the matter whereof the botch ariseth is otherwise cast forth. And if any do arise, as sometimes, there doth , by diligent foresight and application it may speedily be brought to suppuration, and drawne forth. But if no botch do arise within two dayes after his sweat, then doth none arise at all , doing as I shall shew you. The third or rather the  
second

But my perfumes set downe are far better to be vsed.

Let him sleepe one or two houres to preuent paine and lightnes of the head.

God is the author of health.

second day, if he be any thing strong, and no botch appearing, giue the Patient this potion vnderwritten, which will purge forth the rest or remnant of the venemous infection.

Here purging is good, and ought to be vsed.

*A purging potion of great vertue, that expulseth all venemous and corrupt humors from the body.*

Here I warne all men that they meddle with no purging medicine when the botch or carbuncle appeareth, and groweth towards ripeness: for so shall they drawe the venome in againe, which nature hath put forth before.

*R. Leanes and flowers of holy Thistle, Scabious, Turmentil, three leaved grasse, of each a little handfull, Gentian, Tamarisks, of each two scruples, good Rubarbe one dram: water of Buglosse and endiue, of each one ounce and a halfe, Sene three drammes, water of Scabious one ounce, flowers of Borage a little handfull, make your infusion, which being done, put thereto diacatholicon halfe an ounce, Manna halfe an ounce, sir. Ros. solutus one ounce.*

A purging potion to be taken the second day after sweat if no botch or sore appeare.

This potion hath a most excellent property in purging the body from venemous and corrupt humors, as the learned may iudge at the sight thereof. This potion must be taken of the patient the second or third day at the furthest after his sweating, when no botch appeareth. And let him forbear to eate, drinke or sleep, vntill it hath wrought his effect, which is in giuing five, sixe, or seauen stooles. Afterward let him receiue some broth, and vse a good diet, and also vse his cordiall confection for three, foure or five dayes, and rest in health in Gods name, for he shall neede no further physicke: if he be disposed he may take the potion aboue written another day, for the thorow-purging of his body, and it shall be good so to do.

This is the true and perfect cure of the pestilence, being vsed in time, I meane in the beginning of the sicknes within foure, or sixe; or in some within twelue houres, the sooner the better, for in a little time this venemous infection gathereth strength by the euill humors which it turneth into putrifaction, and swiftly assaulteth the heart, and without speedy and good remedy: death followeth.

If it be not on the change, or full of the Moone.

Now it foloweth that I teach the way or meanes to cure such in whom the botch appeareth, which (God assisting me) I wil do.

The way or meanes to cure such in whom the  
botch appeareth.

Great folly in  
many men, to  
refuse the  
means of their  
health.

This sicknesse (the pestilence) is a fierce, swift, and dangerous disease, and very quickly destroyeth nature: therefore I must counsaile all men againe, to vse at the first some speedy helpe, for giuing it sufferance but a little time it resisteth all cure, neither is it in humaine powre to helpe it as we daily see. Here I cannot but lament the folly of many people, who neglect the vse of good meanes in time: Some foolishly conceited, that physicke can doe them no good, some other vsing some light and trifling medicine to no purpose, some other vsing none at all, standing to the mercy of the sicknesse, which is mercyleffe, and thus many perish daily, not perish neither, therein I sayd not well: *Beati mortui qui in domino moriuntur*, Blessed are they that die in the Lord. God giue vnto vs his grace, that we may learne to conteme this vaine world and be ready when he doth call, and while we liue here, to vse thankfully his good creatures vnto his glory and our comfort. Now vnto the cure of the pestilence, which is my purpose:

When the botch  
or sore grow-  
eth toward  
ripenes, beware  
yee neither  
purge nor  
bleede, but vse  
cordials and  
outward medi-  
cines to ripen  
it.

When any Person feeleth himselfe infected, and that the sore beginneth to arise or appeare, if the sicknesse begin hot, and that he feeleth in himselfe any heate aboue nature, being of a sanguine or cholerick complexion, strong, and bloud any thing abounding, then would I haue that person with speede let bloud, if it be within twenty foure houres of his sickning, and that the sore or botch be not yet in way of ripening, but newly risen. For you must note that bloud is to be taken at the beginning of the sicknesse, and before the botch be growing to suppuration, or not at all, for at this time the botch hauing bin forth, and growing to suppuration, you should greatly hinder nature, and weaken the person, and in danger his life.

Who may not  
bleede.

But in the beginning of the sicknesse, it is a speciall good thing in all persons, in whom bloud doth abound. But these persons I do except, women with childe, or lately deliuered, old men that grow towards threescore, and children, also weake and feeble persons, wherein is *Cacochymia*, and little bloud, these persons may not bleede, but must receiue some medicine before set downe for the cure of the pestilence, and sweat therewith, and take cordi-  
alls,



als, as I will shew them. But such as may bleede must obserue this rule in bleeding, according vnto the place where the sore or botch is placed or appearing.

If the sore or botch appeare in the throate, necke or vnder the eares, then open the head vaine *Cephalica* in the arme, on that side whereon the sore or botch is. And if the sore or botch arise in the arme pit, then open the vaine *Mediana*, which is betweene the head vaine and the vaine comming from the liuer. If the sore or botch arise in the flanke, then open the vaine *Saphena* in the inner side of the foote: alway remembring this note, that you let blood on that side whereon the botch appeareth: For on the contrary side it is dangerous and euill, drawing the venome ouerthwart the spirituall members, to the great danger of the patient. The quantity must be according vnto the strength of the patient; in those that be young, strong, and full of blood, it is good to take much away, and in others according vnto their ability of body. And in this time of necessity, when it may not be deferred, you must neyther regard time, neither any Signe nor Aspect or Coniunction of Planets, but in the name of God do it.

Where to bleed, in what place or vaine, not all will say, some say in the lower part of the leg.

The quantity.

*Quous tempore & hora mittere sanguinem necessitas concedit & iubet:* Two houres delay in bleeding may bee the cause of death. This being done, or not done, in those persons aboue named, who may not bleed: Let there be giuen vnto the sicke person, of one of the medicines set downe for the cure of the plague before in this Booke, and procure the sicke to sweat well: which if they cannot speedily do, then you may vse the meanes before taught with Bottles, whereby a sweat shall speedily be brought forth; and let the patient endure it as long as he is able. And remember that you keepe the sicke from sleep in his sweat, and fīue or sixe houres after, if he be very faint, giue him of one of the Cordiall confections to eate of sometime; and if he be so thirstie that hee must needs drinke, then giue him of the syrrup set downe in this Booke for that purpose. But you ought not in any wise to giue him drinke after his medicine, vntill he hath sweat well; and that which you giue him, must be warme and comfortable. And hauing sweate well, dry his body with

Any time or houre in necessity let blood.

warine and soft Linnin cloathes; and so let him rest, keeping him from sleepe. Within two houres giue him some good broth to eat made with a Chicken, in which broth boyle a little whole Mace, Dates, Rayfins of the Sunne, Endiue, Borage, Buglosse, and Rings of some peeces of gold. Let him haue oftentimes to eat of one of the Cordiall confections, set downe in this Booke: And let his drinke be the first day Betony Water, Scabious and Borage Water, of each of them halfe a pinte, boyled a little with Sugar and whole Mace. After you may giue him Ale, if not strong, boyled with Mace and Sugar. Let his meate be Chickens, Capon, Rabbet, young Mutton, or Veale and let him vse Orenge, Lemons, Pom-granets, graines of Paradise, and all things that doth comfort the heart and coole. You must perfume the Chamber oftentimes in the day, with the perfumes set downe in this Booke, which will purge the ayre of the Chamber; and sprinkle the floore of the Chamber with good vinegar, and giue him to smell vnto oftentimes a cloath wet in rose Vinegar. Now must the sore or botch be looked vnto. And to ripen and bring it to suppuration, you shall finde medicines set downe in this Booke. If the sore do arise neere the heart, I haue set downe meanes to defend the heart, and to draw the sore or botch further off: or if the botch appeare in the throat, then likewise draw it further for feare of suffocation, or choking the patient. If watching or rauiug trouble him, I haue set downe meanes to helpe it. If thirst and drinesse vex him, I haue set downe comfortable syrups to remedy it, or whatsoever he shall need in this cure, if aduisedly you follow my direction.

The Patient ought to change his Chamber sometimes, and to vse often the Perfumes before set downe; and to keepe the house all the time of his sicknesse vntill his sore be well, changing himselfe in fresh Apparell well ayred, and perfumed before.

And those that are about him must haue care of themselves, and eate dayly euery morning some good Preseruatiue. And aboue all, let them take heede of the ayre or breath of the sore when it is opened: alway holding some roote of *Angelica* steeped in Wine Vinegar in their mouth, or some other strong and good

The dyet the  
sicke ought to  
keepe.

Or Rosewater  
and Vin-gar  
together.

Change of  
Chambers is  
good.



good preseruatiue, and let them eate sometimes a little good Mithridatum, or any one of the Confections preseruatiue set down in this Booke against the Pestilence; and also let the keeper take heed how to bestow the Playsters that come from the sore.

Well now remember what I haue sayd, ought to be done in this cure of the Pestilence.

First, that withall speed you vse remedy without delaying the time, for therein chiefly consisteth the danger.

Secondly, that you bleed, if no cause forbid it, as afore is taught.

Thirdly, that you take one of the medicines before set downe in this Booke, and sweat therewithall, and refraine from sleep.

Fourthly, that you vse the Cordials to comfort the heart, set downe, and that you eat of them oftentimes in the day.

Fifthly, that if the Patient be faint, you must vse the Epithymum, and Epithymate the heart therewith.

And apply an Epithymum vnto the heart.

Sixtly, that if the sore or botch appeare, and rise neere vnto the heart, that then you vse vppon the heart a defensitiue, and with speed draw the botch further off.

The seauenth obseruation is, that with speed you apply medicines to suppurate the sore, and draw it forth.

The eight is, that the Chamber be often perfumed, that the ayre thereof may be purged, and made wholsome; and that the Patient change his Chamber oftentimes.

The ninth is, that he vse the dyet before taught, eating a little at a time, and the oftner. And to vse the sirrups and confections to coole and comfort.

The tenth, which should haue bin the first, is, that the Patient in any case be kept from sleep, from his first sickning vntill he haue taken his medicine, and sweat, and six or eight houres after, and then to sleep but one houre, and the next day let him sleep three houres at times, but not aboue one houre at a time; and after the third day you may giue him more sleepe. But in the beginning of his sicknes, it is most dangerous, for by sleep the spirits are drawne inward, and therewithall the Venome is attracted vnto the heart, and also the Feuer made more yehement and sharpe. And this is the greatest cause, that so

And it were very good that fires were made through out the citty, & if you think the perfumes too deare, then vse Frankincense, rosin, & Turpentine. By sleepe the blood and vital spirits are drawne inward and attracteth with it self the venome vnto the heart, and retaineth it in

## 44 Preseruatiues against the sicknesse,

many dye, that might liue if they were kept from sleep, and therewithall take some good medicine.

The eleuenth is, that the patient keep his Chamber during the time of his sicknesse, and refraine all company, that he hurt not others.

The twelfth is, that being well, he giue humble thanks to God, and then let him change his apparrell, being well perfumed, and in the name of God go abroad.

And if the botch arise neere vnto the heart, then before you sweate, it were good to apply this defensitiue vnto the heart, being thinne spread vpon a fine cloath, as broad as will couer the heart.

*R. Good Mithridatum one dram, Andromachus treacle halfe a dramme, red saunders, Terra lemna halfe a scruple, with water of Roses and Vinegar, as much as will suffice, make it in forme of an unguent in a mortar.*

*A good Cordiall comforting the heart and cooling, to be used after the patient hath sweat or purged, and oftentimes in the day to take of it as much as a good hazell nut at a time.*

*R. Conserues of Roses, Borage and Buglosse, of each one ounce: Diamargariton frigidum, Diarrhedon abbatis, of each halfe an ounce: Seedes of Citrons two scruples or a dram: Manna christi three drams: fol. auri number 6. Bolearmoniack prepared two scruples. Mixe them, and let the sicke eate heereof many times in the day.*

*A good potion giuing sue or fixe stooles gently, which purgeth venemous filthy humours from the body, to bee taken the third day after sweat: if no sore or botch appeare, or when a sore or botch hath run, and is growing well, then is it good to vse this.*

*R. Flo. & fol. Card. benedict. one handfull, fol. Scabi. Betonica one handfull: roote of Gentian one dram, good Rubarb one dram, water of Buglosse, Scabious, and Borage, of each an ounce: Let there be made an infusion thereof. Then adde vnto it Diacatholicon halfe an ounce, Cassia with Manna halfe an ounce, sirrups of Roses solutiue one ounce, misce.*

This ought to be taken in the morning, and neyther eate, drinke nor sleep vntill it hath wrought his effect, in giuing sue, fixe or

seauen

A defensitiue for the heart, in sweating to be vsed.

A very good cordiall confection to be eaten oftentimes in the day of the sicke patient.

A purging potion to be vied the second day after sweat, if no sore appeare.

If it worke not within two houres, take a

seauen stooles, and vse your selfe as is before taught in purging.

*Another good Cordiall greatly comforting the patient after his sweat to be eaten oftentimes, a little at a time, and to continue the vse thereof three or fower dayes, untill he be strong, and all danger past, or in his sweat a little, if he be weake faint, and apt to swoone.*

*R. Conserues of Roses, Borage and Buglasse, of each halfe an ounce: spec. Diagem. cal. & frig. of each one scrup. bole armoniack prepared two scruples, spe Diamargarit. cal. et frig. of each one scruple, diarrhodon abba. halfe an ounce, sirrup of limons and sorrell, of each halfe an ounce, misc.*

little broth  
fue or fixe  
spoonfulls.

The Cordial  
confection  
doth greatly  
comfort the  
heart.

Within two houres after the patient hath sweat, giue him a little good broth, made of a chicken or capon, and let him eate a little at a time: and the ofner, according vnto his strength and stomacke: and let him be in good comfort, and eschew all feare and doubt, fixing his hope aboue in the Almighty, from whom cometh all helpe and comfort. Let his meate be chickens, or some light and good nourishing meate, as young pullets, capons, partridge, rabbits, or such like: but for want of these, young mutton, or veale, and let it be giuen him with sauce made with an orange, a limon, and a little good vinegar with mace and Safferon: and make vnto all his meate these coole and sharp sauces, and vse no hot spices, neither strong wines in any wise. Let his drinke be middle ale, cleane brewed, and well boyled with maces and sugar, also you ought to keepe him from sleepe the first day untill it be toward night, and then let him rest in Gods name one houre: And if the patient be very dry and thirsty, as most commonly they are, then giue him of this Iulip three or foure spoonfulls at a time to drinke.

The diet that  
must be vsed.

His drinke.

*R. Water of roses, Endine, and Buglasse, of each foure ounces. sorrell water foure ounce, good vinegar foure ounces, iuice of limons foure ounces, sugar one pound, boyle them a little ouer a soft fire, which done, and cooled againe, giue him a little thereof to drinke, the quantity of two or three spoonfulls at a time.*

A Iulep to help  
drinesse and  
thirst.

Also a pisan made with barley, liquorice, and coole hearbes, good to asswage his thirst. But vse this, which I do most commended for the asswaging of thirst, and drinesse.

Against thirst  
makes a sirrup.

## 49 Preseruatiues against the sicknesse.

*R. Sirrup of Endine comp. sir. of sorrell of each three ounces. Water of Roses, and Buglosse, of each one ounce, sirrup of limons two ounces, mixe them.*

Let the patient haue sometimes, or as often as he is dry, one spoonfull of this sirrupe, which is very good: and this shall suffice for the amending of his heate and drinesse. Giue hysa to eate sometimes of a limon with sugar, or of a Pomegranate, which are both very good.

*Or this asswageth and taketh away all thirst,  
and drinesse in this case.*

*R. Water of Roses, and buglosse of each three ounces, sirrupe of Endine and limons, of each two ounces, oyle of Vitrioll one scruple, Mixe them.*

The taking of this one spoonfull at a time, taketh away drinesse and thirst.

And if the patient be very faint and weake after his sweating, or before his sweating, then apply this quilt vpon the region of the heart, and let him weare it continually for a while.

*A Quilt for comforting and strengthening the  
heart, when the patient is weake, to be  
worne after his sweating.*

*R. Flowers of water lillies, borage and buglasse, of each halfe a dram, red rose Rose leaues one dramme, flowers of balme and rosemary, of each two drammes, maces one dram, of red and yellowe saunders, of each one dramme, wood of aloes, cloues, of each one dram. seedes of citrons, iuniper berries, of each one dram, safferon six graines, of the bone of the deares heart one scruple. Let them be made in grosse powder, and quilt it in crimson or scarlet coloured taffata, or fine cloth.*

This quilt being made by the Apothecary, vse it ouer, or vpon the heart of the sicke, in such manner as it may abide without falling away.

*An Epithymum that doth much comfort the heart,  
when a person is weake.*

*R. Water of Roses, borage, and buglosse, of either three ounces, vinegar one ounce, sorrell water two ounce, wood of aloes, red saunders,*

A quilt com-  
forting the  
heart.

An Epithymū  
or the heart



ders, barks of citrons, of euery one of them two drams, saffron  
sixe graines, Electuarium de gemmis one dramme, Diamarga-  
riton two scruples. Mixe them together, & make an Epithimum.

A little of this must be made warme in some pewter dish, and  
then take little clothes of fine linnen; which fold vp two or three  
double. Then moysten one of your clothes and wring it forth light-  
ly, and apply it vnto the heart, keeping it there a while, vntill it be-  
gin to be cold: then take another, and so a quarter of an houre to-  
gether, and this you may do two or three times in a day, applying  
afterward the quilt afore taught. This is to be done when a per-  
son is weake and faint.

*A Potion purging gently all venemous and corrupt  
humors from the body.*

*R. Scabi. Card. benedict. Mors. diaboli ana. pu. j. betonica pu. j. trifolij.  
pu. j. rad. Gentiana. scrup. j. flo. boraginis, buglosse ana pu. j. sem.  
citrim scrup. j. rhubarb. electa zj. Sene ziiij. aqua scab. endua &  
buglosse ana vnc. j. & semis. fiat infusio, Deinde adde Diaca-  
tholicon vnc. j. manna calab. vnc. semis. sir. Rosarum solutin. vnc.  
j. misce & fiat potio.*

Take this potion the second or third day after your sweating, so  
it be not on the changing or full of the moone, and the sooner the  
better, no botch or sore appearing. This will worke gently in all  
bodies, and purge strongly and effectually, and cleanseth and pur-  
geth the body of the remnant of the venemous and corrupt hu-  
mors. Take the other part the second day after early in the morn-  
ing you must neither eate, drink, nor sleepe vntill it hath wrought  
his effect, which is in giuing you seauen or eight stooles, Within  
an houre after the taking of it, or thereabout it will worke. Haue  
therefore in readinesse your stoole with warme water. If after the  
the taking of it you feare casting it vp, then vse a browne toste and  
vinegar to your nose, and smell thereto oftentimes. Within foure or  
fue houres you may take a little good broth made with a chicken,  
veale, or mutton, with heaibes as aforetaught. And when the  
aforesaid medicine hath thoroughly wrought his effect,

Mixing it with  
the infusion  
that was left.

which

Remember to  
vse often in  
your chamber  
the perfumes  
set downe be-  
fore.

which will be within five houres, or thereabout, then may you eate some of your meate, and take your rest a while after, if you haue any disposition to sleepe. Make a light supper and keepe and obserue a good diet, keeping your selfe within your chamber or house ten or twelue dayes.

They that would haue it lesse purging, may take the third part before set downe, And although it worke strongly, yet is it gentle, easie, and hurtlesse. It purgeth chollor, flegme, and al corrupt and superfluous humors. I could set downe many for the purging of the body, but none better, or to be preferred before it in this case, and this will suffice. At other times, we may commonly giue

*Hippocrat. cum  
quisque porgare.*

sirups before opening, extenuating and preparing the body, but in this case where the matter aboundeth, and requireth speedy euacuation, we stand not vpon it.

Oftentimes and most commonly in this contagious sicknesse the patient is troubled with lightnesse in his head, and cannot sleepe: the reason hereof is, the braine is distempered by heate. Hote vapours ascending and flying vp from the stomacke. And this is the reason they sleepe not: and the cause of their raging is want of sleepe and a distemperature of the braine. When a person is so troubled, then vse this vnder written.

*An vnguent to annoint the temples and browes of him  
that cannot sleepe through heate, and distemperature  
of the braine.*

An vnguent to  
cause sleepe in  
watching and  
rauing.

*R. Vnguentum popillionem unc. semiss. vnguentum rosarum unc. semiss. Vnguentum alabastra unc. semiss. oleum violarum, oleum nenupharum ana ʒij. opium scrup. j. or scrup. ij. in aqua rosarum dissol misce.*

With this annoint his temples, and the fore part of his head sometimes, when you would haue him to sleepe, and giue him to eate this, which is exceeding good to cause sleepe, and stay raging.

A confection  
causing sleepe.

*R. Concerues of Roses halfe an ounce, Disacordium two drams, sirup of popie halfe an ounce, sirup of limons two drams, mixe them.*

Giue him the halfe of this to eate, which will greatly further and prouoke sleepe. Or this will also greatly prouoke sleepe.

*R.*



R. Sirrup of violets, sirrup of limons, sirrup of popie of each one ounce  
disacordium three drams, mixe them.

Giue the patient sometime of this in a spoone to drinke, for it is  
good to prouoke sleepe and stay raging.

*A Frontall to be applyed vnto the fore part of the head,  
to cause sleepe.*

R. Flowers of Roses, violets, and water Lillies, of each a little handfull  
of the seedes and heads of poppie, one dram, of the three Kindes of  
saunders, of each one dram, Flowers of Camomill, betony, and me-  
liore, ana pss. beate them into grosse powder, and let a frontall be  
made thereof.

To cause sleep  
a frontlet to  
be applied vn-  
to the browes.

Apply this frontall vnto his head, as afore taught. I haue set  
downe these meanes to cause and prouoke sleepe, and to stay the  
raging that is oftentimes in this sicknesse. But you must note, that  
this is not to be vsed in the beginning of his sicknesse. For in the  
beginning of his sicknesse the person ought in any wise to be kept  
from sleepe. For as through sleepe the spirits are drawne inward,  
and the venome attracted vnto the heart, so the heate is also ex-  
ceedingly increased through sleepe.

Therefore this meanes that I haue set downe for the causing of  
sleepe or any other to sleepe, may not be vsed vntil the patient hath  
sweat, and two or three daies after his sickning. And the fore forth  
then may you safely vse them to his great comfort and ease.

Note this.

Through the great interior heate, the patient, his tongue, throat  
and mouth will be sore, as I haue often scene, then make this gar-  
garisme.

*A Gargarisme to heale the mouth, throa and tongue  
in this sicknesse, if it be sore through the  
heate of the stomacke.*

R. Barley excoricated or common barley a handfull, Plantain leaues,  
strawberry leaues, violet leaues, sinck foile leaues, of either of these  
a handfull, bryer tops, halfe a handfull, Woodbine leaues and co-  
lumbine leaues halfe a handfull, skrewd and bruse these hearbs a  
little, and then boyle them in a quart of faire water which  
being well boyled, straine it forth, and put thereto Dia-  
moren two ounces, Mel Rosarum, or Honey of Roses

A gargarisme.

*two ounces: mixe these, and let the patient vse it often to wash and gargarize his mouth.*

The vse of a little white wine sometimes is good, with Rose-water, and a little vinegar to wash his mouth withall,

Note this, where  
vomit is good.

To vomit at the beginning of the sicknesse is good, for if a person fall sicke at his meate, or within a while after his meate, then ought he to prouoke vomite, and when he hath vomited, then to take a medicine set downe for the cure of the pestilence, and sweat therewithall, and do as I haue taught in this booke before, but if he be much troubled with vomiting in his sicknesse, then let him vse this that I shall teach him.

Cordials and  
sweat will stay  
vomiting.  
To stay vom-  
iting.

*R. Aromaticum Rosarum unc. semis. Aromaticum gariphilarum zij. sr. limonum unc. semis. diamargariton frid. zij. misc,*

And if his vomiting should not stay, then were it good for him to take some gentle purging potion, to expulse these corrupt humors that sucketh vp that disposition to vomite.

I doubt not but what I haue written is sufficient for the inferior part. Now will I come to the externall and outward application, and shew what is to be done in suppurating and opening the sore.

Hauiug taken one of the medicines afore taught, and sweat, vsing the cordial appointed, apply vnto the sore this vnderwritten which will draw it forth, and ripen it: and you must haue speciall care that with speede you draw forth the sore, apostume, or carbuncle, least it returne againe into the body.

*A plaister to suppurate, draw forth, and ripen the  
sore or botch, although common, yet very  
good and commended of all  
that vse it.*

Take a great white Onion, and cut off the head of it, and with your knife picke out the coare or middle part, and fill that hollow place full of good treacle, not common treacle, but *Theriaca Andromichi*, which you shall haue at the Apothecaries. Put on the head of the Onion, paste it with a little dow or leuen, and set it to roste in the iunbers, and being soft roasted, take it forth and pill it, & stampe it in a morter, & lay it hot vnto the sore vpon some double cloth, and rowle it softly that it fall not off, and renew it and lay on fresh euery sixe houres. And

And here I must needs commend the vse of a young cocke to be vsed in this manner vnto the sore. Pull away the feathers from about the fundament of the cocke, and place the fundament vpon the sore, and hold his bill sometime to keepe in his breath, he shall the better draw the venome, and if he die then take another, and do so againe. Then lay on *Cataplasma*, which I haue of often vsed, and approued to be very good to draw forth and suppurate the sore.

*R.* One Lilly roote, young mallowes, one handfull, let them be bruised in a mortar: Line seede two or three spoonefuls beaten grosely, boyle them together in a sufficient water, or as much as will couer them, boyle them untill they be very soft and thick, then put thereunto Figges sixe or seauen: halfe a good handfull of rasins stoned, mix these together, and put vnto it oyle of Camamil two spoonefuls, & being very warme lay it to the sore, and binde it softly that it may abide on, change it every twenty houres.

*Another that ripeneth the botch and bringeth it speedely vnto suppuration.*

*R.* Onions and Garlike heads, of each of them in number foure: rost them in the imbers, then stampe them in a mortar, and put thereto of fenegreock and line seede of each a good sponesfull, snayles with their shelles foure or fise, figges in number foure, leauen as much as a Walnut, barrowes liquor as much as two Walnuts, mixe them in a mortar, and warme it and apply it vnto the sore.

*An Implaister that ripeneth the sore or botch.*

*R.* Galbanum Ammoniacum, Bedelium ana j ounce, dissolue them in vinegar at the fire and straine them and put thereto diachilon magnum ij. ounces, mixe them and spread it vpon a thick cloth, and lay it to the sore and change it every sixteene houres.

*Another plaister that draweth forth the sore and ripeneth it speedily.*

Take a white Lillie roote, young mallowes two handfull,  
H 2
scabious

scabious one handfull: shred them and bruse them, and boyle them in a sufficient quantity of ale grounds, and put thereto of line-seede two or three spoonefulls beaten, and as much fene greeke beaten likewise, sower leaues as much as two walnuts, mixe them, and lay it warme vpon the sore, changing it euery sixteene houres, two or three times vsing it, ripens the botch.

If it break not  
of it selfe by  
this meanes  
speedily.

By vsing any of these pulteffes, or cataplasmes, you may speedily ripen the botch or sore, and being ripe, it ought to be opened by the Chirurghion in the lower part thereof, that the matter may be the better auoyded, And remember this note, that whatsoeuer you apply or lay vnto the botch must not be cold, I meane cold in quality and operation. For cold medicines would driue backe againe that venemous matter, which nature hath expelled, to the great danger of the patient.

And if you feare the opening of it, which is indeede nothing to suffer, then let the Chirurghion vse a potentiall instrument, I meane a causticke, and being done vse this digestion.

*R. Cleare Turpentine washed one ounce, a yolke of a new layd egge, as much oyle of Saint Iohns wort halfe a dram, of good Mithridatium halfe a dram.*

Mixe all these together and vse it vnto the wound vntill it bee well digested, which you may know by the whitenesse, thicknesse, and great quantity of the matter. And notwithstanding it is now running, yet shall it be good for you to vse one of the pulfise afore taught, it will ripen and bring forth the rest. This is dangerous for those that are about you, therefore be carefull to keepe your chamber, and also how you bestow the piasters that you vse vnto your sore, that others be not infected thereby. You ought to vse daily in your chamber the perfumes before set downe three or foure times a day, to vse a good diet, and to eate of the some of the cordials before set downe, and your sore being well, then ought you to purge with one of the potions before set downe.

*What is to be done when a sore or botch lyeth deepe  
and comes not forth.*

Vse cordials to  
comfort the  
heart.

You must take one of the medicines afore set downe for the cure of the plague, and sweate therewithall, but if the Apostume or  
sore



fore lye deep, notwithstanding your sweate, then must you fasten cupping glasses ouer or vpon the sore, first clarifying the place, and when you haue vsed your cupping glasses, then vse a young Cocke or Pullet, as before is taught, pulling the feathers from about the rumpe and Tayle, putting a little salt into the Fundament of the Cocke or Pullet, set it in your sore holding the bill of him sometime to retayne his breath; and if he dye take one more, as do as before, and then apply the plaister of Onions and treacle set downe before; and then apply some one of the other which will bring it suppuration, then let it be opened as before taught.

The cause why the sore comes not forth, is the weaknesse of nature.

*What is to be done when the botch will not come to suppuration, but continues hard.*

If a botch come not to suppuration within three or foure daies, as most commonly it doth, but resisteth your application continuing hard, then must you vse some causticke or strong vessicatory or insition which I like not of, the matter being vnripe or not altered into corruption: The continuance of a botch vn suppuration and not drawne forth is very dangerous: The reason is, the venome gathereth strength by putrifaction within the body, and returnes vnto the heart againe. Then farewell life. This I haue known, and I am perswaded many dye that might liue, if this were scene vnto. Therefore to preuent danger, rather open the botch before it be full turned vnto suppuration, and vse cataplasmes and pulstesses to ripen the rest that remaines. But being still hard, then I say you must vse the counsell of a Chyrurgion, and open it with a Causticke, as I before sayd, how and wherewith I would teach, but it would be too long in this place.

Opened with a Causticke.

First, before it be opened, let it be well Epithymated; and vse some Cordiall set downe in this Booke, two or three times a day. And then vse digestions and saues to heale.

*What is to be done when a botch strikes in againe.*

Sometimes I haue knowne the botch to appeare, and yet suddenly to fall in againe, and this is euer a dangerous and deadly signe. But I will shew you all that may be done; and many haue by this meanes beene relieued from death.



First, with all speede giue him some one of the foure Electuaries set downe in this Booke for the cure of the Plague, the quantity is there set downe; and procure him to sweate as long as he can endure it. Then drie him with warme cloaths. And giue him Cordials to eate of, set downe in this Booke. Then ought he to haue a glister, the which I will set downe, and the next day earely giue him my purging potion set downe before, the which is good in this case; and giue him often Cordials to eate. And by this meanes (by Gods grace) the Patient shall be deliuered from death.

*The Glister.*

*R. Malua, Althaa ambarum cum radicibus anu m. ss. Mercurialis, Hipericonis, Meliloti ana m. ss. Scabi m. ss. sem. lini, & fenigraci unc. j. fiat decoctio, in huius libra dissolue butyri unc. j. mellis rosarum unc. ij. olei violacei unc. ij. Catholici unc. semis. Succchari rab. unc. j. Misce & fiat clister.*

Take foure ounces lesse of the decoction, for that it will be too much in quainity. Let this Glister be giuen to the Patient; and then the next morning receiue the potion set downe before, that purgeth venemous matter from the body, and obserue what I haue Written.

When a botch  
ariseth in a  
dangerous  
place what we  
must doe.

When a botch ariseth neere vnto the heart, or in the throate, then must you desire helpe of the Chyrurgion, who with cupping glasses may draw the sore or botch farther off. To set downe the manner heere it were needlesse, euery Chyrurgion that hath any iudgement and practise knowes how to do it. I will here end, beseeching God to be mercifull vnto vs, forgiue our sinnes, and make vs thankfull for his great blessings bestowed vppon vs, blesse our labours, and cease this sicknesse: *Amen.*

# A Table of all the Receites containd in this Booke.

<b>T</b> HE Composition of the Pill. page 12.	of all the better sort against this infection, stinking and noysome smels when they go abroad. p. 23
The receiuing of the ayre. page 13	Another good Pomander, though not all thing so costly, to be worne against the infection of the ayre. p. 24
In eating and drinking. page 13	For your Diet. p. 25
Of sleeping and waking. p. 15	Preseruatiues for the Commons & Country-men, who haue not an Apothecary at hand. p. 26
Of exercise and rest. p. 17	Another good preseruatiue of no lesse vertue in resisting all infecti- on. p. 27
Of fulnesse and emptinesse. Idem.	Another good preseruatiue that defendeth all from Infection. p. 27
Of affections of the mind. p. 18	An Electuary of great and singular Vertue in Curing of the Pestil- lence, being taken in time before it be settled as the heart, and na- ture utterly overcome. p. 28
Pilles of especiall vertue in preser- uing all that vse them. 20	Another Electuary curing the pe- stilence, being taken within twelue sixteene or eighteene houres, af- ter the person is infected. p. 29
Another Pill that doth mooue the body, and giueth two stooles or three in some bodies, and this is good for such as are costine, and in whom humours abound. p. 20	A singular confection for the cure of the Pestilence. p. 30
Another good preseruatiue, and worthy of much Commendati- ons. p. 21	Another that cureth the Pestilence, and expulseth all venomous infe- ction. p. 31
A good Pill and an assured Preser- uatiue. p. 21	Another
Another of most excellent vertue, and an assured preseruatiue. p. 21	
Another that defendeth al men that vse it, from the infection of this contagious sicknesse. p. 22	
The common Pils against the Pesti- lence, that defend all them that vse them, from infection. p. 22	
A very good Pomander to be worne	

# The Table.

*Another for the commons & countrymen, where this aforesaid set downe cannot be had.* p. 32

*Another medicine or remedy for the Commons and Country-men, very good and effectuall.* p. 32

*The signes that signifie and declare a person to bee infected with the pestilence.* p. 33

*The cure of the Pestilence, when no botch, or sore appeareth, and how to prevent the rising of any botch or sores most commonly in all persons.* p. 36

*A purging potion of great Vertue, that expulseth all venemous and corrupt humours from the body.* p. 39

*The way or meanes to cure such in whom the botch appeareth.* p. 40

*A Quilt for comforting & strengthening the heart, when the patient is weake, to bee worne after his sweating.* p. 46

*An Epithymum that doth much comfort the heart, when a person is weake.* p. 46

*A Potion purging gently all venemous and corrupt humors from the body.* p. 47

*An unguent to Annoint the temples and browes of him that can-*

*not sleepe through beate, and distemperature of the braine.* p. 48

*A Frontall to bee applied unto the fore part of the head, to cause sleepe.* p. 49

*A Gargarisme to heale the mouth, throat and tongue in this sickness, if it bee sore through the heate of the stomacke.* p. 49

*A plaister to suppurate, draw forth, and ripen the sore or botch, althrough common, yet very good and commended of all that use it.* p. 50

*Another that ripeneth the botch, & bringeth it speedily unto suppuration.* p. 51

*An implaister that ripeneth the sore or botch.* p. 51

*Another plaister that draweth forth the sore and ripeneth it speedily.* Idem.

*What is to bee done when a sore or botch lyeth deepe, and comes not forth.* p. 52

*What is to bee done when the Botch will not come to suppuration, but continues hard.* p. 53

*What is to bee done, when a botch strikes in againe.* p. 53

*The Glistre.* page 54.

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171  
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